



THE HOWARD-SEVERANCE CO.

CHICAGO

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ARRANGED UNDER THE AUSPICES OF THE
COLONEL GEORGE CROGHAN CHAPTER, D. A. R.
FREMONT, OHIO

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TO THE MOTHERS AND TEACHERS
WHO SHAPE THE DESTINY OF THE RISING GENERATION
THIS WORK IS RESPECTFULLY DEDICATED

Endorsed by
The Congress of Mothers
and
The Patriotic Education Committee of the
National Society, D. A. R.

Introduction

BY EDWIN MARKHAM *

Mere knowledge is of no value to a moral being : knowledge must come armed with moral purpose. Power is of no real value till it is touched by the flame of the spirit. The education worth while must help us to see that different actions have different values—that deeds determine destiny. It is the testimony of the sages that the spiritual fact is the significant thing in our existence. Still the world is lacking in the life of the spirit: it is sadly narrow and frivolous. How then can we fail to give serious attention to the spiritual awakening of the child ? And yet this is a matter too often neglected. In seeking the art of making a living, we neglect the art of making a life.

Now, "Foundation Stones of Success" will help to remedy this defect in the education of our young people. This work has been constructed with conscientious care, and it covers well-nigh every aspect of the difficult problem. It has not been prepared in a prosy way; for the pages are lighted up with hundreds of entertaining illustrations drawn from life and literature.

The child is considered here as a social, as well as an individual being. He is taught not only his personal duties, but also his social responsibilities. This is well for the social idea is the keynote of the

* Author of "The Man with the Hoe and Other Poems".

twentieth century. It is not only the keynote in political science, but also the keynote in art and religion. The world is coming to see that "no man liveth unto himself." This master truth must be lodged in the mind of the child, till the whole nature opens to the social sympathy, and all acts are tested by the social conscience. Theodore Roosevelt declared that brotherhood is our national ideal. If we accept this principle, we should not fail to lead the children to see that they ought to seek their private good in the welfare of all. Let us place before them the great ideal—that all hearts should vibrate to one music, the music of the common welfare.

How does the child differ from the animal? Chiefly in this: that the animal is evolved by the push of an iron necessity, while the child is lifted by the attraction of an ideal. The animal is pushed on by a blind law: the child is drawn upward by a conscious purpose. The animal is pushed upward from below; the child is drawn upward from above.

It is our business, then, to place the ideal before the child; and here is a work that will help greatly in this noble duty. This library of moral teaching has been written and compiled after years of experience and earnest work, and is the best thing of the kind in the English language. It is crammed with vital matter. I believe it to be the most needed text-book of the age.

Westerleigh Park,
West New Brighton, N. Y.

Publishers' Statement

In presenting "Foundation Stones of Success" to the public we have no apology to offer. The author is a well known teacher who has, herself, put into successful practice many of the principles which are set forth in this work. It is not claimed that the subject material is original. Its value lies rather in the arrangement of demonstrated theories and facts adapted to the building of character. It deals with fundamental principles and these principles must be taken into account and made, to a considerable extent, the foundation of success in any line of human conduct.

The course, so carefully presented in this work, deals with the child during the first fourteen years of his life—the first eight grades of school. Whatever is accomplished in laying the foundations of success must be done in that period for only a small number of children, relatively, ever enter the high school, and these earlier years when the child's mind is in the most plastic condition, afford the only real opportunity for the formation of those habits which determine success in life. At the suggestion of Mr. Markham a chapter on Internationalism was added to the work; this with a general review finds its place in the ninth school year. It is believed that the course has been so arranged as to make a practical working plan for the natural and harmonious development of moral sensibility, thought and habit, but there is, of course, no inflexible arrangement. The application of these principles may be adapted to meet the special needs of any child, school or community. The stories, proverbs and illustrations follow the discussions merely for the sake of appearance; in practice they will properly

take the precedence, as the appeal should always be made to the feelings first. Two or three quotations and proverbs on any lesson are a sufficient number to be memorized by the child. Return should be made to these again and again, until their meanings are thoroughly comprehended and fixed in the memory, and the principles they illustrate become the shapely materials from which he shall be guided in constructing and forming a strong and noble character which is the foundation of all true success. The discriminating parent or teacher will recognize that there is enough material in each lesson to be used on several occasions. In order to render the impressions deep and permanent, the lessons must be repeated frequently and new illustrations may be used. A great number of stories and proverbs are given in order that those particularly adapted to the nature and development of the child or school may be selected.

In the absence of a collective pronoun in the singular referring to both genders, the masculine pronoun has been used to avoid awkwardness of expression. For the convenience of the home and also the school, both the year and the grade for which the lessons are best fitted are given.

On behalf of the author we wish to acknowledge that many authorities have been consulted to whom due credit has been given. Several periodicals have courteously granted permission to use extracts from articles which have appeared in their pages, to whom the author and publishers also are indebted. It is desired that acknowledgment should be made of special obligation to Mr. Edwin Markham, the friend of American children, whose faith in the plan embodied in this work and whose suggestions and criticisms have been exceedingly valuable, and also to Miss Jane Addams for her helpful suggestions on the value of play in education. The quotations from

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THE PUBLISHERS.

CONTENTS

VOLUME I

CHAPTER	PAGE
I Self-Control	19
II Truth	73
III Courage	103
IV Manners	173
V Play	227
VI Self-Reliance	253
VII Social Purity	293
VIII Health and Cleanliness	317

VOLUME II

IX Habit and Character	5
X Heroism and Reverence	23
XI The Child	49
XII Brotherhood, Social Partnership, Social Debt, Fraternalism, Trusteeship	103
XIII Labor	131
XIV Justice	175
XV Money, Honesty, Graft, Social Imagination	197
XVI Heroic Verse and Speech	241
XVII Miscellaneous	293
XVIII Additional Stories and Poems	345

VOLUME III

XIX The Family	9
XX Social Functions of Civic Institutions	27
XXI Nation or Country	61
XXII The State	69
XXIII Laws: Duties	89
XXIV Rights of Citizens: Duty of Executive Officers	139
XXV Initiative, Referendum, Commission Recall, Minority Representation	159
XXVI Patriotism	175
XXVII Society	197
XXVIII Federation of the World: Internationalism	207
XXIX Property	247
XXX Civic Apothegms	255
XXXI The Courts	287
XXXII The Making of Laws	303
Synopsis of Course in Social Ethics	323
Index	343

LIST OF ILLUSTRATIONS

VOLUME I

	PAGE
Theodore Roosevelt	FRONTISPIECE
The Violinist	62
Hon. Charles E. Hughes	78
San Francisco Earthquake	110
General T. J. Jackson	126
Wolf-Hunting	142
The Merrimac and Monitor	158
Napoleon at Waterloo	190
Boys at Team-Work	238
Rabbit Hunters	254
Innocent Childhood	302

VOLUME II

Mother and Children	FRONTISPIECE
Mother's Grave	56
"Mine Brudder"	62
Mary and Her Lamb	78
Roman Guard at Pompeii	94
Peace	126
Caring for Bees	142
National Cash Register Company	190
The Court of Midas	206
Patrick Henry before the Burgesses	286

VOLUME III

Hon. Ben. B. Lindsey	FRONTISPIECE
The Grandfather	14
A Fire in Chicago	30
U. S. Life-Saving Crew	38
Lighthouse in Storm	46
One of Chicago's Playgrounds	62
Hon. Joseph W. Folk	174
General Robert E. Lee	190
War	222
Russo-Japanese Peace Envoys	238
United States Supreme Court in Session	286

Preface

The business of the home and the school is to fit youth for citizenship. The value of the training is to be estimated largely, if not wholly, by its reaction upon civic character. Education does many things but the supreme purpose of the state in undertaking the education of its youth through the institutions of the home and the public school is the organization of their resources and the development of their powers of conduct, to fit them for their social and physical world.

To accomplish this end the intellect has received almost exclusive attention and what moral training has been given has been largely confined to private individual morality. 1. Training based on the individual interpretation of the Decalogue has shown man how to be individually good and has given him the standards which control his private life. But he has not been shown how to be good socially, how to be good in his relations to his fellows: that is, he has not been trained to be just. He lacks the social ideal, the state sense. 2. The intellect has been cultivated almost exclusively on the assumption that it is the organ of mind. Intellect and mind have been identified, whereas the latter is co-extensive with consciousness and, therefore, includes the sensations and emotions as well as the intellect. Only one part of the mind has been cultivated and that the smallest part. The really dominant part, feeling, has been left untouched.

Now, psychologists agree that feeling is the fundamental primary constituent of character; that, in fact, one has character only as he feels and uses the feeling.

Intellect, far from being a fundamental constituent, plays only a secondary part. Back of every action is feeling. An idea only acts as it is felt. The present low moral status is largely owing to the fact that the training of the intellect has no effect upon character—a cause in the domain of intellect not producing its effect in the domain of sensibilities and will.

The Col. George Croghan Chapter, Daughters of the American Revolution, hold that this age of industrialism, by which mankind is knit together as never before, calls for training in social ethics, man's duties and rights in relation to his fellows, and for training of the feelings and the will. They believe that this can be done effectively only through formal teaching. They believe that merely telling a child to be good does not make him good, any more than telling a child to be a mathematician makes him one. In the one case as in the other it needs years of explanation, illustration and practice. It is a truism that the mind through training gives rise to actions which are as truly reflex as those of the spinal cord, that the whole nervous system possesses the power of organizing conscious actions into more or less unconscious or reflex actions. They believe that this power should be utilized in the field of morals. The Jews are a most telling example of its use. Originally a most fickle and unstable people, as the Bible shows, they have become, through constant drilling in their laws, the most stable. Sparta was a drilled aristocracy, a most successful example of Bagehot's "cake of custom." America must be a drilled democracy or fail.

The necessity today of formal social training is seen by the most progressive nations. Germany, with that comprehensive understanding of hers as to what constitutes a state and that thoroughness in carrying out her plans, is using in her schools a very elaborate system of

civics and ethics. France, realizing that liberty is not a matter of constitution and charters, but a matter of character and that the stability of the Republic rests upon the civic character of the people, is using in her schools a similar course. Already, results have shown themselves, not only in the stability with which France has passed through recent crises, but in a marked decrease of juvenile crime.

America has lagged behind in this social movement. But the terrible disclosures of the last few years, the ruthless and open way in which her liberties have been wrested away, the greedy and heartless exploitation of man and opportunity, have created a demand for similar instruction in home and school, for it is realized that legislation will be fruitless unless man is trained into ideals and habits of social morality. The demand has a three-fold nature.

1. That the child be trained so that he will not only feel and know what is socially right and socially wrong, but will do the socially right from *habit*, from *second nature*.

2. That the gulf between school and home life, and the community life be bridged, so that the child may realize himself as an integral member of society.

3. That the child be made to understand the fundamental principles of democratic government and to realize their basic social truth and rightness.

Now this cannot be accomplished by textbook instruction, whose appeal is to the intellect. The appeal, as has been shown, must be to the *feeling* of the child. The French Outline truly says: "The object is not so much to make the child *know* as to make him *will*; not so much to *prove* as to *move*." Ethics can be taught, therefore, only by direct personal teaching, by contact of feeling with feeling—feeling kindling itself at the fire of living feeling. Hence the Chapter have not prepared a text-

book in social ethics; only suggestive outlines based upon the French course and that proposed by the Moral Instruction League of England. The burden of apprenticing the child to a socially effective moral life rests upon parents and teacher, who must teach, not in a stereotyped, dry-as-dust way from books, but in a vital and genuine fashion from life itself, interpreting the happenings of the home, the school and the community in terms of moral law and social value. The work simply affords a storehouse of material to aid in this kind of teaching.

But there must be ideas, because work of any moment is the expression of an idea. The present state of public morality is largely due to the presence of false ideas, wrong valuations, and ignorance of the great ends of human conduct. The attempt has been made to formulate in some measure a philosophy of social life that will help the child to come to terms with the world intellectually and afford him "settled and coherent ideals by which to test means and ends."

But lofty feeling and correct ideas are not sufficient for socially efficient living. Character, it has been said, is a bundle of habits—of crystallized instincts, not voluntary activities. He only has character whose association fibers and certain centers have been so developed by constant functioning that they correspond at once to a thought, feeling or desired act, without voluntary effort on his part. The great thing in education, therefore is to make the nervous system the ally in right behavior. It is sought, therefore, to imbue with a deep sense of social justice and social responsibility through feeling and intellect; and then, to produce the act, to repeat it, to make it a habit that shall govern life. The moral life can be developed only through practice. Only by living it can one fit himself to live it. The teacher may talk courage, manners, honesty, the child may feel their truth

and beauty, but unless his nervous system is trained to act automatically and habitually in the corresponding action, moral character does not result. Hence much attention is devoted to methods of forming habits in the various virtues, habits from the earliest years. No one who has to do with boys but agrees with the head master of a famous English school who, being asked the secret of successful training of children, answered, "Beginning soon enough, and not letting Satan get the advantage of us at the start." Asked what "soon enough" meant, he added, "My knowledge of boy life (ten years at Rugby and four years in London day schools) gives credence to the statement that an appalling number of boys are ruined for the formation of character before they are ten years old." Harriet Martineau, whose book, "Household Education," deserves wide study among teachers' and mothers' clubs, believed that if the value of early formation of right habits was duly appreciated by the teacher of the child, everyone could be made virtuous.

Immediate results cannot be looked for. Social character cannot be made in a day, social revolutions take time. Luther Burbank in a recent magazine article says: "By patient perseverance and cultivation you may fix a desired trait in a human being as you may breed a desirable attribute in a plant—repeated applications of the same modifying force for several generations will bring about the desired change." Man must learn the lesson of patience and perseverance and build for future results: relying upon nature's law that to the degree in which each generation is trained to love justice and to work for the common good, the next generation will be strengthened in social intelligence and feeling, in social ideals and socialized will.

Realizing that it is a condition that confronts the nation and not a theory—a condition that demands

immediate attention,—and leaving to others the discussion and analysis of the nature of the child and of morality, the Chapter offers these lessons in the hope that they will contribute somewhat to the growth of that social idea in the heart of American youth which will make them and their childrens' children do their duty more and more, not only as citizens of this Republic but as members of the great brotherhood of man.

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Thou canst not be conquered save thou art willing.
—Savonarola.

*A man without self-control is like a barrel without hoops
and tumbles to pieces.—Henry Ward Beecher.*

CHAPTER I

SELF-CONTROL



SELF-CONTROL, the control of the passions and emotions and the regulation of conduct, is the rule of Reason through the Will and this rule depends largely upon the extent of the power which the Will possesses over Attention. In the young child Attention seems purely automatic, being determined solely by the attractiveness of the object. For another object to distract his attention, it must possess superior attractiveness. As he grows older his instructors should fix his attention upon objects which have little or no attraction for him in themselves, by the use of attractive motives, such as desire of praise and reward, love of parent and teacher, emulation, and fear of punishment. The object itself, of course, should be invested with all the attractiveness possible, attention not being required for too long a period. By such means the habit of Attention becomes amenable to the will of teacher or parent. If these have strong will, good judgment, and attractive personality, the discipline of home and school aids the child in learning to use the power of determinately fixing his attention. As his mind develops, his attention should be directed to ideas and feelings, appeal being made to the highest motives which he is capable of appreciating. These suggestions need to be constantly repeated, especially if there are bad impulses to be repressed. Every effort should be made to have that direction made by the child's own Will instead of by another's. To the degree in which his Will is thus able to direct his Attention, does he possess self-control. If his mind can be engrossed

upon some thought or emotion by virtue simply of its attractiveness for him, he lacks self-control, Attention being then involuntary. But if he can fasten his Attention upon any idea or emotion he selects, he has self-control, Attention being then volitional.

Withdrawing the attention from one thing and fixing it upon another is the secret of controlling children. By petting, the child's attention is fastened upon his hurt and his feeling is intensified; by scolding the child's sense of injustice aggravates his feelings; by distracting attention to something more pleasurable, time is afforded for the feeling to be disregarded. To develop self-control in children whose moral training has been neglected, they should be taught to fix their attention upon the feeling they want intensified and to withdraw it from the one they want to conquer. This method is more successful than direct repression because, though the Will may put forth its utmost strength in the way of direct repression of a bad thought or feeling, it may fail; while by exerting the same amount of force in changing the direction of attention the method seldom fails.

Suppose that a temptation is presented to a boy to desert his post. Duty says he ought to stay. But if he allow his mind to dwell upon the pleasure promised, the sense of duty shrivels as the other motive looms large and he yields to the superior attractiveness of the anticipated pleasure. His attention is automatic. But if his Will had withdrawn his attention from the pleasure and dwelt determinately upon the good to be derived from doing his duty, this comparatively weak motive would have become intensified and could have mastered the other.

- When the question is of controlling the habitual tendency to evil thoughts of a particular kind, the child should not be taught to say, "I will not allow myself to think of this," for the repetition, by fixing the Attention

on the very thought or feeling from which escape is desired intensifies its force. He should be taught to think of something else, something which is good and pleasurable.

In the negative cases of children with very weak Wills, the whole nature, physical as well as mental, needs reinvigoration. When the physical condition is lowered, it is a truism that the power of the Will is weakened. Will is dependent upon vitality or nervous energy, not upon muscular strength. A sound body, physical vigor, is a good foundation for vitality, but men of impaired body like Robert Louis Stevenson, Darwin, Sir Walter Scott, have had great vitality and strong wills, while many men of great muscular development have not been notable for either. What vitality exactly is, is not known, but its medium is the nervous system, not the muscular, and it is fed by assimilation of food and air. Lack of proper food, of out-door air, of the requisite amount of sleep, bad digestion and assimilation, cause a poverty of blood which affects the nervous system. Bad habits and unhygienic conditions of home, of school and of person, also contribute to low vitality.

The teacher's influence and teaching should be such that the children will themselves try to correct the conditions that impair vitality. Throw the schoolroom windows open frequently, no matter how perfect the system of ventilation, with some exclamation about the necessity of fresh air for the brain to act clearly and the Will strongly. If your own vitality is lowered, publicly ascribe it to the late hours or the closed windows of the night before, or to the hearty innutritious supper late at night. If a child comes with headache, remark, "I fear you slept with windows closed." Praise plain simple fare. Create a contagious enthusiasm for the laws of health.

Through the Monthly Conference reach the parents. Through personal visits to the home, find out conditions that can be reached through the fraternal spirit of the school or through the social betterment organizations of the community. To strengthen the will power find out what worthy objects have most attraction for the child and encourage and aid him in his pursuit of them. If he be fond of tinkering, show him something you have made with tools, suggest some simple thing he could make for you or the school-room or his home, giving him the plans out of the *Craftsman* or the many periodicals which give instruction in the handicrafts. (See MISCELLANEOUS.) Suggest, if he be poor, how he can earn money to buy tools, or use the spirit of fraternalism (see BROTHERHOOD) in the school to get him a set. Visit his workshop and show sympathy and interest. Suppose that the boy's interest goes no higher than catching flies. Show him through a magnifying glass the wonders of a fly's foot, wing, eye. Suggest how he can earn money to buy a magnifying glass. Have him report to the school either orally or through compositions what he finds out about their structure, food, habits, uses and evils. Suggest studying dragon-flies, butterflies, and making collections. Give him the formula for making a poison bottle (see MISCELLANEOUS). In this way foster habits of self reliance which may be looked to as available for moral direction of conduct and turn into wholesome or useful pursuits the energy which undirected goes to waste or is injurious to himself and society.

But the capacity for willing depends, first, upon the conviction that one has such a self-determining power and, secondly, upon habitual use of it. Hence it is first necessary to create in the weak child the conviction of possessing will power, which it rests with him to exert and for whose non-exercise he is responsible. All who

work with juvenile criminals testify that nothing can be done until this consciousness of possessing power within themselves to resist temptation is aroused.

"All education," says Guyere, "should be directed to this end, to convince the child that he is capable of good and incapable of evil, in order to render him so," and MacCunn adds, "and even to the limits of pious fraud, to convince him that he is capable of better things."

The child should be assured over and over again that he has a Will, that he can govern his temper if he try hard enough, that he can overcome a difficulty if he but make a hard effort, that he *can* conquer if he *will*. "It rests with yourself to will. Be a man, not a beast. Beasts can't will. They just drift, the creatures of circumstances. This is one way in which you differ from them, you can will, you can control circumstances. It's a shame to be a beast when you were created to be a man." Assure him over and over again that a vigorous effort will succeed and make the next effort easier. Insist upon this strongly, since nothing tends so much to the success of volitional effort as a confident expectation of its success, whilst nothing is so likely to produce failure as the fear of it, confidence and doubt exerting a distinct effect upon the organs of circulation and respiration. Modern psychology shows that faith means realization and that doubt justifies itself. To determine to do anything is half the battle. To think it impossible is to make it so. The expression "to lose heart" has a physical basis behind it, loss of confidence and hope affecting through circulation and respiration the physical structure of that organ. Also compare the Will to the muscles which exercise makes stronger and more efficient and which weaken under disuse. Show the effect of holding in the mind the image of the thing that one would become and struggling hard to attain it. The image has a marvelous

power of attracting what is desired, of making real the picture that is seen.

Stories, Proverbs, Sayings

THINKING ONE CAN

A little railroad engine was employed about a station yard for such work as it was built for, pulling a few cars on and off the switches. One morning it was waiting for the next call when a long train of freight cars asked a large engine in the round-house to take it over a hill. "I can't; that is too much of a pull for me," said the great engine built for hard work. Then the train asked another engine, and another, only to hear excuses and be refused. At last in desperation the train asked the little switch engine to draw it up the grade and over on the other side. "I think I can," puffed the little locomotive and put itself in front of the great heavy train. As it went on, the little engine kept bravely puffing faster and faster, "I think I can, I think I can, I think I can." Then as it came near the top of the grade that had so discouraged the large engine, it went more slowly but still kept saying, "I think I can, I think I can." It reached the top by dint of brave effort and then went on down the grade beyond, congratulating itself, "I thought I could, I thought I could."—*Wellspring*.

"I can do it" leads to victory, "I can't" leads to defeat. "I can" is the powder which projects the ball of action.

To further strengthen their will, cite cases of people who by sheer will overcame great difficulties.

When told by his physicians that he must die, Douglas Jerrold said, "What! And leave a family of little children! I won't die." He did not, living many years.

The great Darwin was ill almost all his life. His son says that for forty years he never saw a well day. His favorite motto was, "It's dogged as does it." He worked hard all his life and left a name famous forever.

Cavanagh, an English Member of Parliament, was born without arms or legs. But he became a good shot, fisherman and sailor, and a fine horseman. He rode to hounds with his bridle in his mouth and his body strapped to his horse. He ate with his fork attached to the stump of his arm and wrote holding his pen in his teeth. He was a fine converser and an able member of Parliament.

The parents of a little colored boy died when he was six years old. No one cared for the little slave whose life was one of great hardship. At night on the dirt floor of the hovel he would crawl into a meal-bag head foremost and leave his feet in the ashes to keep them warm. He had no regular meals. Often he would roast an ear of corn to satisfy his hunger and many a day an egg found under a barn and roasted would be all he had to eat. Schools were not for slaves and he learned to spell from posters on barns and fences. But he became U. S. Marshal, U. S. Recorder and held many other positions of honor and trust. He accumulated considerable wealth. That boy was Frederick Douglass.

"Nothing impossible to the man that will will" said Mirabeau. "Is that necessary? Then that shall be."

The great Suwarrow would not listen to "I can't," "Impossible." "Do," "Try," he would exclaim.

A young French officer used to walk about his room exclaiming, "I will be Marshal of France. I will be Marshal of France." And he became Marshal of France.

"Impossible is a word found only in the dictionary of fools."—*Napoleon*.

"The truest wisdom is the strong will."—*Napoleon*.

"They can because they think they can."—*Virgil*, (applied by Clements to the Japanese).

Where there's a will, there's a way.—*Proverb of all nations*.

Beneath the last proverb is a profound psychological truth. The highly developed, masterful Will takes infinite pains to gain its ends. It creates new places in the brain for the mind to work with. See the psychological study of Helen Keller in Thompson's "Brain and Personality."

Also show that the moment one says he "ought," he implies he "can." "Ought," the obligation, implies "can," the power. It is the other half of the circle of duty. Have the children repeat frequently, from the lowest grade up, Emerson's lines, "When Duty whispers low 'I must,' the youth replies 'I can.'" Thus in every possible way concentrate the child's attention upon his Will. The effect is to augment its strength, the psychical power being affected like a bodily organ under attention.

Now with the Will thus strengthened, the sense of Duty must be intensified by determinedly fixing the Attention upon it. This can be done in a specific case by saying, "I ought, I ought," thus lessening the force of temptation by withdrawing attention from it. Get the children into the habit of saying, while dressing in the morning, "I ought, I can, I will," saying it determinedly with mind fixed upon the words.

There are two words whose use largely determine character, "Yes," and "No." Plutarch says that the people of Asia became vassals largely because they could not say "No." Gertrude Atherton uses this idea in her novel, "Ruler of Kings," in which the father of her hero, the richest man in the world, makes his son, whom he is having reared as a poor boy in a woodman's home in the Adirondacks, say "No" twenty times each night and morning, so that it might come easily to his lips in time of temptation. It would be well to tell the story to the children and induce them to follow his example, so that

when asked to smoke or drink or "join the gang" in breaking a law, "No" can pop out more easily than "Yes." Too much emphasis can not be placed upon the fact that "No" stands for denial and strong independent character, while "Yes" means surrender of will and self-indulgence.

Fix in the child's mind Bagehot's dictum that "He is a savage who can not defer a present good to a future good." This is prudence, considering remote and permanent results as well as near and temporary ones. As the child hardly realizes that there are probably just as many reasons for refusing as for consenting and that in all doubtful cases it is a good thing to dwell upon the reasons for refusing, discuss cases showing what Bagehot means so that he will know what to keep his mind upon.

Suppose Johnny is saving money to buy a pair of skates or take a trip. A circus comes along and all his comrades are going. Here is a present pleasure *vs.* a future pleasure. "No" or "Savage" should pop into his mind. But the pleasures of the circus loom so large. Yes, but there are the many joys, the many pleasures spread over many days from the skates or the trip. Analyze a number of such cases. The strength of will comes in the selection of what the attention shall be fixed upon.

As Will grows only by use, the child should be encouraged to use it continually. When an indulgent parent yields to the whims of the child in order "not to break his Will" he is weakening the Will by disuse and continued disuse atrophies it until nothing is left but brain-storms. Only through self-restraint can the Will power develop and grow. A good field for its habitual exercise is afforded in resisting social influence. To do as "the crowd" does, to do a thing because "they all do it," is to live out of the common life instead of one's own; it is to reject one's intelligence and Will, to submerge one's self in the mass. A boy or girl should question

himself when he wants to do something merely because others are doing it as did the drunkard, whose given name was Ami, when he wakened from a drunken sleep: "Am I Ami? Or am I not Ami? If I am not Ami, who am I?" Ask, "Am I myself or am I someone else?" Illustrate with a magnet and iron filings, and question them whether they are mere filings to be attracted or have brains and will to control their course. Theodore Munger in his admirable advice on this subject says: "Suspect the crowd, resist it. Hold the scales of right and wrong in your own hands. Be a person, have opinions and respect them." Elsewhere he says, "When I assent without thought to what another person says, when I do as he wishes without reasoning for myself, there is but one person present, I am nobody." Refuse an answer, delay an action until you have thought it out for yourself. Then have the courage of your own convictions. Having the courage of other people's convictions is common and easy enough, but it implies not much courage or will or brains in the possessor. (See MOB-SPIRIT.) Bid him not to fear unpopularity. Munger puts it admirably: "You like the good opinion of others; it is well; but first have a good opinion of yourself. 'If I do so and so what will others think of me?' But what will you think of yourself? 'I fear I shall be unpopular.' Fear being unpopular with yourself." Cite the case of Theodore Roosevelt who as police commissioner, as governor, as President, never feared unpopularity.

Maxims, Proverbs

Kites ride against, not with the wind.

Only dead fish float with the stream. Live ones swim against it.

Three things are necessary for success; first, backbone; second, backbone; third, backbone.—*Chas. Sumner.*

Paddle your own canoe.

*"I am the master of my fate,
I am the captain of my soul."*

The mistake is often made, at home and school of treating as wilfulness what is really lack of will-fullness, being the direct result of lack of control over the automatic activity of the brain. If punishment be inflicted, the sense of injustice with the emotional disturbance produced still further enfeebles the weak Will. The only thing to do is to distract the child's attention by the substitution of a more pleasurable object or motive. A little four year old boy known to the writer was never ready to go home when visiting with his mother at a neighbor's house. Whenever the mother saw that he was having such a good time that his young Will simply could not act, she avoided conflict by proposing a race home, a game of which he never tired. No matter how many times a day it occurred, the superior attractiveness of the race allured him away readily and cheerfully.

Children are often punished for restlessness as if it were an offense of Will, instead of an evidence of nervous energy which should be given vent in some definite action. When a school become restless, they should be given a sprinting recess or a spirited calisthenic exercise. One teacher who had a somewhat turbulent school of boys one winter worked off the excess of energy by tugs of war and other physical contests. When a child becomes restless he should be sent on an errand with orders to do it quickly. Much ill-temper and many cases of discipline can be thus avoided because the nervous energy which would otherwise pass up into emotions of moroseness and sullenness is allowed to go downward through the motor centers into muscular activity.

As the child develops, make him thoroughly understand that all acquired endowments such as ability to

play the violin, to speak a language, to perform acrobatic feats, to draw or paint, to work at any handicraft, at any profession, are acquired only by the Will modifying the substance of the brain. The centers for any art, any skill, are not in the brain until the Will makes them. Unless the Will alters the brain by making new centers for the mind to use, the man is but little more than a higher animal, with nothing but his small stock of inherited endowments. It is the Will which makes the man. Through Will man gains possession of himself. Through it and through it alone man directs, compels and develops self.

INFANCY, KINDERGARTEN, GRADES I and II (1-8 Years)

a. Self-Control in Eating.—The purpose of food is to nourish the body. When it is taken for the pleasure that results from the gratification of taste, it leads to over-eating. Over-eating tends to produce two bad results, one physical, the other moral. When the stomach is over-loaded, it can not properly perform its functions. Its companion organs, the liver and kidneys, and the intestines are hindered in their work, and the whole system is deranged, producing many of humanity's bodily ills. Nothing is more common than some form of indigestion, which does not need to be acute to work great injury. "It may weaken the system and detract from one's energies and powers without giving any warning whatever," says a noted specialist. Moreover, eating simply to gratify the palate leads to gluttony and that to sensuality. High livers are as a rule sensualists. Dante places gluttony and sensuality in the same Circle in the *Inferno*.

Parents are largely to blame for the false appetites of their children. Instead of providing food simply for nourishment, food that will supply warmth and energy

and build up tissue, innutritious food, food highly spiced that provokes appetite instead of satisfying it, food that makes the child sluggish and dull instead of bright and vigorous, is furnished, and when the child's simple taste revolts he is urged to partake. If they overfeed or improperly feed a valuable horse they are looked upon as fools or brutes, but they seldom do it, because horses are too valuable, and so they observe the principles of feeding. But they misfeed their children and thus destroy the most valuable of their possessions, their health and morality. In the Monthly Conferences parents should be tactfully shown the errors of their way in this respect.

For the lesson compare the body to a ship starting on a long voyage. No matter what the cargo carried, the ship itself must be kept in perfect condition. If the ship break down in any part, if any part of the machinery fail to do its work, the voyage is delayed or comes to an abrupt end. So if the body break down, failure to achieve follows.

Compare the stomach to an engine which runs a factory, or a locomotive. Only fuel which produces the greatest amount of energy is used and the engineer is sought after who can obtain the greatest amount of energy from the smallest amount of fuel. These engineers do not put in the furnace things which not only are useless but clog the machinery.

As a furnace converts fuel into heat and energy, so the stomach takes the bread and meat and converts them into bone and muscle and energy. Sweets, pickles, ices, cakes, spiced things not only are useless but hurt the machinery.

Breeders of fine horses and dogs pay much attention to proper feeding. Even chicken fanciers study carefully what and how food is best, while governments give advice

as to the proper feeding of cows. Is not a child of more importance than a chicken or even a cow?

Again, compare the body to a fine house. The owner seeks a tenant who will keep it in order. What kind of a tenant are you?

Fix the child's thoughts upon the sound body needed for his work, the nourishing food needed to build that body, thus withdrawing attention from the pleasures of taste. (For proper food see HEALTH.)

The indirect influence of the teacher should not nullify her direct teaching. If she would have her influence tell, she should herself avoid the ice-cream parlors, the soda-fountains, etc. If candy be offered her by a child she should either refuse it tactfully, or take it saying that she will eat it as a dessert after her dinner, when it is harmless. Pure candy is a food, nut candy being a good substitute for a meal. Candy is unwholesome because eaten in such quantity and generally between meals when it ferments. When a guest at the homes of her children or at social functions, she should be careful to practice what she teaches in the school-room. Her whole influence should be wholesome and inspiring. (For indirect teaching on this subject see chapter in Miss Harrison's *Study of Child Nature*.)

Maxims and Proverbs

Gluttony is the father of disease.

You dig your own grave with your teeth.

b. Restraining Temper.—To lose temper is “to get angry.” Anger is provoked by injury or injustice done either to one's self or others. When exempt from any personal feeling of dislike toward the offender, it is called indignation and is based upon a sense of honor and justice. Indignation is righteous anger. The term anger, however, as generally used, is confined to a sudden and impatient

agitation against those who either injure us or oppose our opinions. Just as when a boy when hit involuntarily returns the blow, so injury is followed by the emotional reaction of anger, a hasty desire to return the injury in some form.

Truth and justice presuppose thinking and hence need a calm mind undisturbed by anger. All feelings involve motor centers of Attention and so disturb the regulation of thought. "To control the temper" means that the Will prevents the expression of the excited feeling in action. The time gained by the Will gives opportunity to Reason to have time to judge the matter dispassionately, to put one's self in the other's place, to think out how far each may be at fault, and how best to right the wrong, if wrong there be.

While the Will cannot prevent the feeling arising it can drive it away by determinedly keeping the mind from dwelling upon the exciting cause. In some people, however, violent excitement of the feelings subsides quickest when expended in action. Children of this temperament should be advised to give bodily vent to violent feeling in harmless or controlled action. Writing a letter expressing one's feelings very fully and then tearing it up when completed acts as a safety valve. Sprinting or very fast walking in the open air where one may speak his mind to the winds without hurting anyone or a spirited calisthenic exercise has the same effect. Dr. Howe tells of an idiotic boy subject to violent paroxysms of anger who was put to sawing wood for two or three hours a day. The muscular exercise using up his excess nerve force, his temper became calm and even. Children with a tendency to moroseness, which is the emotional reaction that has mounted into the cerebral centers and developed by brooding, should be encouraged to give it harmless physical vent.

An angry person sometimes says in excuse, "I have it out and have done with it." True, but the expression, say psychologists, leaves a trace which makes it easier for passion to follow the same path, to seek similar relief when the need occurs. The mere expression tends to form habit. (See HABIT.) This is the great evil to the individual of giving way to anger, the formation of the habit, the habit that wrecks lives, one's own and others', and often results in murder.

1. Automatism.—Anger is an automatic reaction just as the rebound of a ball against a wall is automatic. The *I* has nothing to say. But the *I*, the Will, should be master of the body. The *I* should be too big, too masterful, to be overcome. To yield to anger is to degrade the *I*.

2. Justice.—Anger prevents one's putting himself into the other's place, to see his side, to think out where one's self is in the wrong.

3. Fear of Consequences.—Anger sends forth the vindictive word or action that angers the recipient who does in return a little worse, and thus revenge and revenge go on until a feud results, hatehood instead of brotherhood.

4. Brotherhood.—The law of the brotherhood demands the soft answer that will turn away wrath, the gentle silence that will turn the enemy into a friend.

5. The Real Injurer.—Nothing another can do can really hurt one. Only one's self can do that. It is in giving way to anger that one is hurt; doing wrong, not suffering wrong.

6. Blindness of Anger.—Anger defeats its own end. "I was so angry that I did not know what I was doing." Controlling one's anger gives time for Reason to step in and determine how best to right the wrong, if real wrong there be or was intended.

7. Savagery.—When a savage is angry he uses a poisoned

arrow. When a civilized man is angry he uses poisoned words. Both aim to hurt, to kill.

8. Physical Effects.—Continued fits of anger lead to violent paroxysms which often end in apoplexy or death, or lead to emotional insanity, in which, bereft of Reason and Will, the subject often commits terrible crimes. It is said that anger also poisons the body, chemical tests of the breath of angry people revealing a poisonous precipitate. Pure blood is necessary for the physical organs to do their work and for the existence of the life-giving germs. Suckling babies have sometimes been poisoned at the breasts of their angry mothers.

Maxims, Proverbs, Stories

The worst of slaves is he whom passion rules.

A soft answer turneth away wrath.—*Bible*.

He who ruleth his spirit is better than he who taketh a city.—*Bible*.

Govern your passions or they will govern you.

A man in a passion rides a horse that runs away with him.

An angry man opens his mouth and shuts his eyes.

Whate'er is begun in anger ends in shame.—*Franklin*.

Not an ungovernable temper but an ungoverned temper.

When angry count ten; when very angry, a hundred.
—*Jefferson*.

Two things a man should never be angry at: what he can help and what he cannot help.

Flies are caught easier with honey than vinegar.

REVERSIBLE FIGURES

A Western senator of irascible temper had desired one of his clerks to prepare a tabulated statement of certain trade statistics of the United States. When the statement was laid before the testy senator, he glanced at it

with an air that boded trouble. Suddenly he exclaimed: "Look here, Robinson, this won't do! These figures are disgraceful. An office boy could do better. See that five! It looks for all the world like a three! Nobody would take it for anything else! Just look at it!"

"I beg pardon, Senator," replied the clerk: "the fact is, it is a three."

"A three!" roared the senator, "you idiot! It looks like a five!"—*Wellspring*.

A COSTLY TEMPER

A gentleman had a negro servant who exasperated him by his stupidity. One day, when he was more stupid than usual, the angry master of the house threw a book at his head. The negro ducked, and the book flew out of the window.

"Now go and pick that book up!" ordered the master. The negro started to obey, but a passerby had saved him the trouble, and had walked off with the book. The scientist thereupon began to wonder what book he had thrown away, and, to his horror, discovered that it was a quaint and rare little volume of mathematics, which he had purchased in London, and paid fifty dollars for it.

But his troubles were not over. The weeks went by, and time, the great healer, had begun to assuage his grief, when strolling into a secondhand bookshop, he perceived, to his great delight, a copy of the book he had lost. He asked the price.

"Well," said the dealer, reflectively, "I guess we can let you have it for forty dollars. It's a pretty rare book, and I dare say I could get seventy-five dollars for it by holding on a while."

The man of science pulled out his wallet, and produced the money, delighted at the opportunity of replacing his lost treasure. When he reached home a card dropped out of

the leaves. The card was his own, and further examination showed that he had bought back his own property.

"Forty dollars' worth of temper! Huh! I think I shall mend my ways!" he was overheard to say. His daughter, who tells the story with glee, declares that the negro servant is positively worried over the sunny disposition of his master. He feels that the worthy man must be ill.—*Washington Post*.

BAD TEMPER

"Yes, Miss Lawrence is a very competent girl," said a business man of his stenographer whom he had discharged. "She is competent and energetic. If she were more sweet-tempered, I should not have dismissed her."

Seeing my look of surprise, he explained. "Personally I had nothing to complain of. But she scarcely ever went to the telephone without an altercation with the operator. She had continual trouble with the janitor and accused one of the scrubwomen of stealing a handkerchief. The office-boy was her deadly foe and much of the time she was not on speaking terms with the other stenographers. A peaceful atmosphere is necessary for good work and so I had to dismiss her."—*Girls' Own*.

THE TEAMSTER

During a fit of anger brought on by the stubbornness of his horse, William S—, forty-five years old, of S— Avenue died on his wagon yesterday morning in front of his home. The horse balked and S— became so enraged at the animal that his heart became affected and he died instantly.—*Pittsburg Gazette*.

CHINESE CARTMEN

In Tungchow two cartmen became engaged in a violent altercation. Both of them were furious with rage and

suddenly one drew back his arm with his carter's whip to strike the other. As he straightened himself up against the wall, his arm uplifted and his face livid with passion, a blood-vessel burst in the brain, he stood a moment and then fell at his enemy's feet. The doctor summoned said that he had killed himself with anger.

—*Wellspring.*

STANTON AND LINCOLN

Stanton, the great war secretary, was a man of irascible and uncontrolled temper. He often flew into fits of passion over the conduct of the war. One day in the presence of President Lincoln he indulged in some fiery criticism of a certain general. The longer he talked, the angrier he grew. Finally Lincoln said, "Stanton, why don't you write a letter telling him what you think?" "That's a good idea, Mr. Lincoln. I'll do that very thing." The next day he showed the president the letter he had written. "Excellent, excellent! You have told him just what you think of him. Now what are you going to do with the letter?" "Do with it! Why, send it. What would you do?" "Put it in the waste-basket now that you have relieved your mind." After a few minutes' expostulation, the secretary, no longer angry, followed the president's advice.

PETER AND THE ECHO

Little Peter was one day playing in a field near a woods on a hillside. In his merry play he began to shout, when instantly an echo from the rocks and woods repeated his words. Peter thought that some boy, hidden in the woods, was mocking him. He became angry and shouted, "Ho, stop that!" Instantly the echo came back, "Ho, stop that!" "Who are you?" Peter cried. The echo returned just as angrily, "Who are you?" "You are a fool," exclaimed Peter, who now darted to the woods,

stick in hand, to find the saucy boy who was mocking him with the same ugly names he was shouting. Long and far he wandered, but in vain. He had to return home without finding the naughty boy. When he told his mother the story, she said, "You have been angry with your own self. It was your own voice that made the sound and you heard only the echo of your own words. If you had spoken kind words, kind words would have come back to you from the woods."

c. Perseverance at Unpleasant Tasks.—Find by questioning what the children consider unpleasant tasks at school and home—lessons in spelling, in numbers, washing dishes, weeding in the garden, tending baby. Show the purpose of each task and the good that comes from it.

To relieve the disagreeableness of the task: Fix the mind on the end, the good. Neither Napoleon nor Hannibal would ever have seen Italy if they had not climbed the Alps. Both generals drew their armies over those well-nigh impassable mountains by keeping the thoughts of the soldiers fixed on the joys and rewards of the beautiful Italian land on the other side. "Beyond the Alps lies Italy."

Bring the will to bear. "I won't be conquered by you. I am mightier than you. O you may be unpleasant and difficult, but I am determined. You may be Goliath but I am David. I'll show you that I am master." Go at it pugnaciously as something to be wrestled with, downed and sat upon. Think of the task as the dragon and yourself as Saint George.

Put joy into the work. Take the spirit of drudgery out by loving the task, by flinging the soul into it. Go at it not merely cheerfully but merrily. Sing, whistle, smile, and keep the corners of the mouth up. Do it rapidly so that increased circulation and respiration may exhilarate. Dawdling, through the resulting slow action of

heart and lung, depresses, rendering the task harder as well as longer. "Making the chips fly" as Michael Angelo did, takes the drudgery out of work.

A task that seems hard and difficult at first becomes easier and pleasanter as practice improves the capability. Learning to play the piano or the type-writer affords a good illustration. At first it is difficult to make the fingers strike the right notes but as practice makes the fingers more flexible and habituates them to the keyboard the hours of study become more and more agreeable until there comes to be positive pleasure in the manipulation of the keyboard. So with learning to sew and the other unpleasant tasks mentioned by the children.

Many tribes of savages believe that the strength of the man conquered enters into the victor. However that may be, the strength of the thing conquered enters into the victor and helps to make the next conquest easier. This is the real value of the effort, *not so much to get the particular thing done as to become able to do it easily and perfectly*. The making of a particular bed is not so important as the acquired ability to make beds.

Do it now. Procrastination by affording time to think about the disagreeableness of the task acts as a magnifying glass, doubling and trebling the unpleasantness through the imagination. Do it now and no task turns out so unpleasant as feared.

Sometimes it is the magnitude of the task that appalls—the length of the seam, or the sidewalk, the size of the woodpile or the radish bed. But everything is done little by little. Each bit of work has its moment to be done in. While one may *think* in a moment of the whole amount to be done, one has to *do* in a moment only that moment's allotted work. Sufficient unto the moment is the work thereof. If one has to walk a score of miles, if he has a dozen errands to do,

he has to take only one step at a time, and this process continued brings one to the end. The present moment is all one has to deal with. Do the duty that each minute brings and the duty of the hour will take care of itself.

Sometimes it is the perfection of the thing that appalls. "O, I cannot make a button-hole," cries the girl to her mother or teacher. "No, if you could I would not be here teaching you. You are here to learn how to make them and by perseverance you will make them as well or better."

Short Sayings, Poems, Fables, Stories

I intend to fight it out on this line if it takes all summer.

—*General Grant.*

Beyond the Alps lies Italy.

Time and patience turn the mulberry leaf into satin.

—*Sp. Proverb.*

He conquers who sticks in the saddle.—*Sp. Proverb.*

Set a stout heart to a steep hillside.—*Scotch Proverb.*

Nothing is done with a leap.

In time a mouse will gnaw through a cable.

Whatsoever thy hand finds to do, do with all thy might.—*Bible.*

All that's great and good is done

Just by patient trying.

'Tis a lesson you should heed,

Try, try again;

If at first you don't succeed,

Try, try again;

Then your courage should appear

For, if you will but persevere,

You will conquer, never fear,

Try, try again.

If a task is once begun

Never leave it till it's done;

Be the labor great or small,
Do it well or not at all.

If you've tried and have not won,
 Never stop for crying;
All that's good and great is done
 Just by patient trying.
If by easy work you beat
 Who the more will prize you?
Gaining victory from defeat
 That's the test that tries you!

—*Phoebe Cary.*

ANDREW JACKSON

Said a schoolmate of Andrew Jackson: "I could throw him three times out of four but he never would stay thrown. He was dead game and never would give up." The son of poor Irish parents, Jackson worked in a saddler's shop, became a schoolteacher, a lawyer, a judge of the Supreme Court, a United States senator and, finally, President.

HOW A POET LEARNED TO RIDE

When Young, the author of "Night Thoughts," first mounted a horse, he was in company with a well known horseman, who leapt a high fence. Young tried to follow but fell off his horse in the attempt. He made a second effort, was again unsuccessful but was not this time thrown farther than the horse's neck to which he clung. At the third trial he cleared the fence.

TIMUR AND THE SPIDER

Timur, the Tartar, had six times assaulted in vain a certain city he was besieging. His disheartened men were clamoring to return. He had himself about given up in despair. He lay in a cave thinking over the situation when his eye chanced to light on a spider trying to

build a web. The spider threw the first thread but it failed to catch on the jutting stone. Again it tried and again it failed. Timur watched it as it made the effort six times and failed. "Will it try again?" he asked himself with beating heart. It did try again and this time the thread caught. Taking courage from the spider's persistence Timur too made the seventh attempt and he, too, succeeded. (The same story is told of Bruce.)

HIS OWN STINT

A youth of about thirteen years of age was told by his father one morning to take Prince and plow a certain field. When supper time came, the boy, usually very prompt at meals, did not appear. When an hour elapsed and he still had not appeared his mother became worried and sent her husband to the field to find out what was the matter. There he saw his son still following the plow but crying.

"Why, what's the matter?" exclaimed the astonished father.

"O I haven't got the field done and it's so hard and I'm so hot and tired."

"Well, why don't you stop? I did not say that you had to finish it to-day."

"Well, but I did," said the boy. "I said to myself this morning that I'd finish this field to-day and I've got to do it." And he picked up the lines, cried "G'long there, Prince," and started on. The field was finished before he returned to the house.

This perseverance that kept him to a stint that he had set himself made him become one of America's greatest naturalists.

THE BOY AND HIS SKATES

A little boy was struggling on the ice with his first pair of skates, falling at almost every stroke. His face

and mittens were bloody from his bruises but still he persevered. "Why don't you come up here on the bank and watch the others skate?" inquired a kindly old man who had been watching the youngster's struggles. "I didn't get skates to stand on the bank with. I got 'em to skate with," cried the boy as he scrambled up from another tumble.

CROW AND PITCHER

A Crow, half dead with thirst, came upon a Pitcher which had once been full of water but when the Crow put its beak into the mouth of the Pitcher he found that only a very little water was left in it and that he could not reach far enough down into it to get at the water. He tried and tried but in vain. Then a thought came to him and he took a pebble and dropped it into the pitcher. Then he took another and dropped it in and another and kept on until the pitcher was nearly filled. Then he easily reached the water with his beak and drank. Little by little does the trick.—*Æsop*.

THE DISCONTENTED PENDULUM

The Pendulum of the clock in the pleasant sunshiny kitchen had stopped. In great dismay and confusion the other members of the clock community strove to find out what was the matter, what was the reason that they could not go on. Finally the Pendulum spoke up and said that he was the cause. He had stopped work because the thought of all he had to do, the number of minutes he had to mark had disheartened him. The Dial of the clock could hardly keep from smiling.

"O it's well enough for you, Mistress Dial, to smile who have nothing to do but sit in the light and watch all that's going on in the kitchen. But I am down here in the dark where I can see nothing and have to strike 86400 times today. The mere thought of it discourages me

and when I multiply that by the days and years I am completely paralyzed."

"That is a big amount of work," said the Dial sympathizingly, "and I have no doubt but that to *think* of it fatigues you. But to *do* it will not fatigue you. To show what I mean, oblige me by giving half a dozen strokes."

The Pendulum did so.

"Was that fatiguing or disagreeable?" asked the Dial.

"O I don't complain of six strokes or of sixty, but of millions!"

"Well, recollect that while you may *think* of a *million* strokes in an instant, you are required to *execute* but *one*; and that however often you may have to swing, a moment will always be given you to swing in."

"That consideration staggers me, I confess," said the Pendulum.

"Then I hope that we shall all return to our duty immediately, for the maids will lie in bed if we stand idling thus," said the Dial.

As he spoke the Wheels began to turn, the Hands to move, the Pendulum to swing and to its credit ticked as loud as ever.—*Adapted from Jane Taylor.*

THE DESERT ROAD*

Jataka No. 2

A trader on one occasion came with about 500 carts to a sandy wilderness sixty leagues across. As soon as the sun rose it grew as hot as a bed of charcoal-embers and nobody could walk upon it. Accordingly those traversing the sandy wastes used to take fire-wood, water, oil, rice, etc. on their carts and only traveled by night. At dawn they used to range their carts in a circle with an

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awning spread over head and after an early meal used to sit in the shade till the sun went down, when they had their evening meal. When the ground became cool they yoked their carts and moved forward with a "desert pilot" convoying them by means of the stars. And this was the way this merchant was traveling.

When he had only seven miles before him he thought to himself, "To-night will see us out of this sandy wilderness." So after they had supper he ordered the wood and water to be thrown away and set out. In the front cart sat the pilot, directing the course by the stars. But so long had he been without sleep that he was tired out and fell asleep. While he was sleeping the oxen turned around and retraced their steps. At dawn the pilot woke up and noting the disposition of the stars cried out, "Turn the carts around! turn the carts around." As they turned the carts around the day broke.

"Why, this is where we camped yesterday," cried the people of the caravan. "All our wood and water are gone and we are lost." They unyoked the oxen and spread the awning and then each man flung himself down in despair beneath his own cart. The trader thought to himself, "If I give in every single one will perish." So he walked about while it was still early and cool, until he came to a clump of kusa-grass. "This grass," thought he, "means the presence of water." So he ordered a hole to be dug at the spot. Sixty cubits down they dug, till at that depth the spade came upon a rock and everybody lost heart. But the trader, feeling sure that there must be water, himself descended into the hole. Stooping down to the rock he applied his ear to it and listened. Catching the sound of flowing water, he said to a serving lad, "My boy, if you give in, we shall all perish. So take heart and courage. Go down into the hole with this iron sledge-hammer and strike the rock."

The boy, resolute where all others had lost heart, went down and struck the rock. The rock which had dammed the stream split asunder and fell in. Up rose the water in the well and everybody drank and bathed. Then they chopped up their spare axles and yokes and other surplus gear, cooked their rice and ate it and fed their oxen. When the sun set they hoisted a flag by the well and traveled to their destination.

Grade III (8-9 Years)

Avoidance of Anger, Wilfulness, Obstinacy, Sulkiness, Quarrelsomeness.—Anger has already been treated of. Most of the others relate to Will not under the control of reason or conscience. Obstinacy is such an adherence to one's own mode of acting as makes one blind to right reason. It differs from wilfulness, in which the Will governs without yielding to Reason, in being a habit of mind. Sullenness differs from sulkiness in being a habit. Both are forms of obstinacy, from which they differ in being dispositions that do not find vent in action. It is well to mark the distinction between obstinacy and pertinacity. Pertinacity is holding to a purpose supported by reason; obstinacy is holding to a purpose unsupported by reason and is generally expressed by resistance. Distinguish also between steadfast and stubborn. A person stubborn when opposed generally gives up quickly when there is hard work, but a steadfast person persists in hard tasks. In the discussions have the pupils give many illustrations. Lay emphasis upon the dominance of Will by Reason and Conscience. Will undirected by these is like the energy of a locomotive without an engineer behind it, like fire which does good service when controlled but works fearful ill when left to its own devices. Reason is the king and Will the prime minister. Will with the right motive supplied by Reason rules the

world. Without this motive it is a destructive force, destructive to the individual and society.

Anger is intensely selfish because it arises not from a hatred of the wrong but because the wrong was inflicted upon us. It assumes that one's own rights and interests are paramount. It is thus anti-social, inimical to the interests of the brotherhood. Instead of brotherhood it produces hatehood. Anger is essentially unjust because it prevents one's putting oneself in the other's place (see CONTROL OF TEMPER).

Anger, wilfulness, obstinacy, sulkiness, quarrelsomeness, effectually hinder success in life because he who cannot rule himself cannot rule others and because employers find that the best results are obtained in an atmosphere of peace and brotherliness.

Sometimes people pride themselves on these qualities as evidences of a strong will, regarding them as "virtues in excess." But it has been truly said that there is "no virtue in excess." "The archer who shoots over the mark misses it as much as he who falls short."

Anger is a moral boomerang that comes back and hurts the offender. When one is injured and, yielding automatically to the emotional reaction of anger, does or says something under its impulse, the other person is provoked to do or say something still more hurtful than the first offense. Anger adds fuel to fire. It is a petard that hoists its maker. Moreover, anger is the cause of the endless chain of reaction that ends in feuds. Show how angry reprisals have led to the feuds of Kentucky and Scotland and to much petty warfare on the frontier between Whites and Indians.

Maxims, Stories

Revenge converts a little right into a great wrong.

—*Ger. Proverb.*

It costs more to revenge injuries than to bear them.

—*Russian Proverb.*

A MERCHANT'S REVENGE

A built a very extensive warehouse on his lot and after it was completed, B, the next neighbor, discovered that it was two or three inches on his lot. A surveyor was sent for and A discovered his mistake and freely offered B a large sum to permit the building to stand. B knew that he had his wealthy neighbor in his power and would not sell the narrow strip of land for twenty times its value. He held off for a larger price believing that A would pay half the value of the building rather than pull it down. But A, finding that B was bent on extortion, began to pull the structure down. Then he might have settled on his own terms but he had no offer to make.

In order to avenge himself, A ordered his builder to run up the new edifice a couple of inches within his own line and it was done. A short time afterwards B commenced the erection of his splendid warehouse, directly against his neighbor's and, of course, two inches over on the lot of A. The trap succeeded as he had expected; and after B's building was completed and his friends were congratulating him on his fine structure, A stepped up and informed him that the building encroached on his land. A's surveyor was sent for who confirmed A's statement. B was at the mercy of the man he had wronged! He offered A half the cost of the edifice if he would suffer it to stand. No; he must pull it down, and down it came to the very foundation.—*Cowdry's Moral Lessons.*

Questions:—What motives actuated B in the first place? What course ought he to have pursued? What was the effect of his course upon A? Was it wrong of A to feel anger? No, because feeling is not under the control of the will. He would have been a very weak-

spirited man not to have felt anger at the unjust treatment. His manliness demanded anger. Now, since feeling demands expression, what was wrong with the expression he gave to it? He *lied* in setting his building back a few inches from the line for the purpose of entrapping B. Instead of doing as he *would be done by*, he did as *he had been done by*. He sought revenge instead of justice. Through B's action he *suffered* wrong, through his own he *did* wrong. He lowered himself to the level of the other.

What should B have done, according to the Golden Rule, when he discovered that the warehouse was on his lot? In what right way could A have gotten even with B? In that case would they have become friends or enemies? As it was, do you not believe that B again tried to get even with A, that through the long years that followed there were continual annoyances and persecutions? Suppose that A in rebuilding had built just on the line but had completely ignored B in all the following years, would he have performed his full duty? No, because the tie of brotherhood demands kindness, helpfulness, friendliness.

THE TWO FARMERS

Jones and Smith were two men whose farms lay side by side. Jones had a very quarrelsome disposition, his temper taking fire at every spark. He hated his neighbor who would not quarrel with him and he seized every opportunity to annoy him. One day he went to town. While he was absent a heavy storm came up and he bethought himself of the hay left in the field to dry. He hurried home heartsick, only to find it safely stored in his barn. Smith, seeing the exposed hay and knowing that its loss would be serious, had taken his men and gotten it all safely in the barn before the storm broke.

This kind action transformed Jones. His quarrelsome temper left him and he became as obliging as his neighbor.—*Adapted from Cowdry's Moral Lessons.*

Questions: Suppose that Smith had resented his ill treatment and sought revenge, what would have been the effect on Jones? Suppose that Smith had taken no notice of Jones' evil actions, but had not taken in the hay, would he have been doing his full duty? What rule furnished him a guide? Does brotherhood demand mere avoidance of evil or active doing of good? How many acts of revenge would it have taken to turn Jones into a friend? How many acts of good did it take?

Righteous Indignation.—Care should be taken not to confuse the spirit of revenge that seeks to get even, with righteous indignation that seeks to right injustice. The feeling of righteous indignation at injustice should not be discouraged. On the contrary, distinct encouragement should be given for it to find vent in action. Righteous indignation at injustice that finds vent in action is one of our crying needs. A philosophical writer commenced a recent book by contrasting the Germans and the English. He said that when the former suffer injustice at the hands of government or corporations or individuals they grumble and rage. The feeling finding vent in this form, they take no further action and the injustice continues. If an Englishman suffer an injustice, say at the hands of a railway, he stops his journey, takes the matter up with the proper authorities and only resumes his travels when the wrong is righted. This is the spirit that must be developed in our American youth, to right wrongs wherever seen. Righteous indignation finding vent in proper action is half of the spirit of fraternalism. (See FRATERNALISM.)

Therefore preach the duty to the children of "making a fuss" when things are being done that are unjust. If

little children are not getting their rights on the playground, if the poor and unfortunate are being ill-treated, ridiculed or snubbed, if thoughtless ones are bringing down the class average, are spoiling the team work, if there is unfairness in the games, it is the duty of children to "make a fuss," to step in and make every effort to right the wrong, not in a spirit of anger inspired by an irrational desire to return injury for injury, but in a spirit of righteous indignation inspired by the love of justice. Hold up for their admiration the public spirited reformers who, single-handed or combined, wage vigorous and effective warfare against wrong and injustice, hold up to scorn the coward who does not fight for principle and justice even where failure seems certain. Unless the child practices on the school grounds and in his whole daily life this ideal of knight-errantry, he will not do his duty actively as a citizen.

That the child may get a clear idea of the distinction between anger and righteous anger, compare the first to the steam in the boiler that explodes and destroys the engine, rendering it useless for service, and the latter to the steam kept in its place and making the engine do service.

The attitude of the school and home toward fighting and anger should be that of President Roosevelt as expressed in a letter to Myra Kelley in the Foreword to her "Wards of Liberty."

"Teach them that the wrong is not in fighting but in fighting for a wrong cause or without full and adequate cause and you teach them what is true and right and what they can act up to. But teach them that all fighting is wrong; that the wars of Washington and Napoleon are of the same stamp; that Lincoln and Attila are on the same ethical level and the result is either vicious or nil. If Miss Bailey's "steady," the doctor, would not knock

down a man who insulted her, I would have a mighty poor opinion of him; but if he were brutal to the weak or a bully or a tyrant, I would have an even worse opinion of him."

BE ANGRY AND SIN NOT

Will was a farmer's son who attended school in town. His clothes were poor and his boots often smelled of the farmyard, although he took extreme care of them. Without the preliminary training of his classmates, he was often at a disadvantage, although in mental capacity he excelled most of them. James, the wit of the class, never lost an opportunity to ridicule his mistakes and his bright red hair and his patched clothes. He took the ridicule in good part, never losing his temper. One Saturday as he was driving his cows to pasture, he met James plaguing a young child, a cripple. Will's indignation was roused by the sight. He besought the bully to stop, but, when he would not, pounced upon him and gave him a good beating, nor would he let the boy go until he promised not to molest the child again.

Questions: How would James have probably behaved if he had been snubbed and ridiculed? While Will suffered wrong did he receive any real injury? Did James? Tell all the motives that kept Will from retaliating. Suppose Will had retaliated, what would James have done? And so matters would have gone on from bad to worse and each deteriorated more and more. What advantages did Will gain from this unkind treatment? Did Will forget himself when he fought James? Would Will have done wrong if he had not fought? When one sees an injustice committed, by what course does one do wrong? (It is an imperative duty to right injustice.) Was there any consideration for James himself in Will's act? It saved him from the tyranny of his evil tendency. He was shamed out of it.

A Masterful Temper.—This is sometimes as much condemned as a weak will. But such a temper needs only the control of reason and it becomes a great power for good. Here is the Will and executive ability to do great things if turned in beneficent channels. Knowledge can form noble resolves, says a recent writer, Conscience can feel remorse and shame, but nothing but strong Will can hold one to performance. Hell is paved with good intentions, mortared by tears. "Take up the stones," says someone, "and throw them at the Devil."

All men who have "something achieved or something done" in the way of righting wrong have been masterful men, men who have used their power for driving power. They convert their fire into a motive power of life instead of permitting it to waste itself in useless passion. At a mild red heat steel can be drawn out under the hammer to a fine point. But when the heat gets beyond control and is a bright red, the steel crumbles under the hammer, and at white heat it will fall to pieces. The Scandinavian god was not a Zeus hurling thunderbolts in hot anger, but a Thor wielding a hammer and making each stroke tell. Washington, Cromwell, Wellington, William the Silent, Wordsworth, Faraday, Pericles, Aristides, Socrates, were men of masterful temper under perfect control. These men ruled their own spirits and utilized their fire by directing it into channels of service to humanity.

If social service is the ideal of the school and justice its law, the task of turning the masterful temper into right directions is easy. The boy recognizes his duty and needs only to be shown how to use his powers for the benefit of his weaker brothers in protecting and helping them whenever and wherever needed. Student government also helps to regulate masterful natures by the responsibilities thrown upon them. If the school has the sense of brotherhood, with its concomitant feeling of equality,

the boy quickly recognizes the anti-social character of an uncontrolled masterful temper and that he who domineers over others is not really as strong willed as he who masters himself, his violent emotions, his bad appetites, his habits. Such masterful men as Richard III., Napoleon Bonaparte, and the modern financiers who in their masterfulness trample upon others' rights, should be objects of scorn. Team-work, brotherhood, fraternalism, must be the ideal of the school, the very atmosphere the children breathe.

Maxims, Proverbs, Poems, Stories

He that ruleth his spirit is greater than he who taketh a city.—*Bible*.

O, 'tis excellent to have a giant's strength but 'tis tyrannous to use it like a giant.

Govern your passions or they will govern you.

A man in a passion rides a horse that runs away with him.

Man is made great or little by his will.

Strength of will is power to resist and persist.

A soft answer turneth away wrath.—*Bible*.

When one hits you with a stone hit him with a piece of cotton.

A man without reason is a beast in season.

Revenge converts a little right into a great wrong.

—*German Proverb*.

It costs more to revenge injuries than to bear them.

—*Russian Proverb*.

Conquer thyself; till thou hast done that, thou art a slave.—*Burton*.

Boys flying kites haul in their white-winged birds;

You can't do that when you're flying words.

—*Will Carleton*.

Every man must have a master; if he is not his own master, then somebody else will be.—*Theodore Roosevelt*.

A SOFT ANSWER TURNETH AWAY WRATH

A certain hotel clerk was noted for his cheerfulness and suavity. He could put guests into the smallest rooms and by his control of himself disarm their anger. A gentleman came down to the office one morning in a towering passion about his room. "It's not big enough to swing a cat in!" he cried. "O, I did not know that you had brought your cat with you or I'd have given you a room big enough to swing twenty cats in." Both laughed and the man's anger melted.

WASHINGTON'S SELF-CONTROL

When a young man Washington had a quarrel with an acquaintance by the name of Payne. Washington said something very offensive and Mr. Payne promptly knocked him down. Knowing Washington's fiery temper and well known courage, Mr. Payne expected nothing less than a challenge to a duel. The next day Washington sent for him. He met him with out-stretched hand saying, "To err is natural, Mr. Payne. I believe I was wrong yesterday. You have already had some satisfaction and if you deem that sufficient, here is my hand. Let us be friends."

ROGER SHERMAN

Roger Sherman, the great jurist, was once conducting morning prayers in his home. Several students were present, one of whom relates the story. Mr. Sherman's little baby daughter who sat by his side persisted in interrupting the service. Having spoken repeatedly to her without effect, he finally tapped her gently with his hand. His aged mother who sat across the room saw the act. She rose, tottered across the room, and slapped her son in the mouth. "You slap your child, I will slap mine," she said angrily. The color mounted to the

Judge's face, he raised his eyes, looked upon his mother—then continued reading.

Questions: How does a skillful musician acquire control over his fingers? A sculptor? (Practice makes habit.) How did Roger Sherman acquire self-control? Could Roger Sherman's mother have refrained from muttering? Could she have prevented the action? Yes, because the Will controls any motor expression of a feeling. It should also be made clear that while the Will cannot prevent a feeling arising, it is responsible for allowing the feeling to remain, since it can direct the Attention away from the feeling to other things. Have the children point out all the things in her son's noble life and conduct to her that she should have thought of. When is the best time to learn to sing? to play? to form habits of self-control? Do you think Mrs. Sherman had formed the habit when young?

If you have played a passage right once, is it more or less easy to play it right the next time? If you have controlled your angry feelings once, is it more or less easy to control them again? Thoughts traversing the same areas of the brain leave traces in the brain cells. Every time a thought follows the same line it makes a deeper impression which makes it easier to go over the same territory again. Compare the process to the guide lines made by bees in nasturtiums which in turn make it easier for other bees to follow. (See HABIT.) What likeness between people who give way to anger and insane people? Neither are controlled by Reason. "He did not know what he was doing" is often said of angry people, and lawyers use the plea of "temporary insanity" to aid their clients to escape the penalty of crimes committed in intense anger. But for what are they responsible? For giving way to anger in the first place and allowing the habit to form.

AN ANGRY WOMAN

Recently at a party in a Western city, one woman became so enraged at another in a game that she went into the other room, took the other's hat, tore it to pieces and then sat down on it.—*Wellspring*.

Questions: Do you suppose that this was the first time she had yielded to her angry feelings? If she yielded to her angry feelings once, was she more or less likely to do so again? If she had made a habit of controlling her hasty temper, would it have conquered her on this occasion? What difference between her and insane persons? With what feelings do you suppose the other guests looked at her loss of self-control, dignity and self-respect? Who was hurt the most, she who debased her mind and soul, or the one whose hat was destroyed?

Different ways to conquer or prevent evil manifestation of anger: motor manifestation in harmless action such as writing, sprinting, calisthenics; soft answer; gentle waiting silence; determinedly transferring attention to something else until the feeling subsides and Reason can step in; soft low voice (people in passion always speak loud); fixing attention on some ridiculous manifestation of anger one has witnessed.

GRADE IV (9-10 Years)

a. Avoid Evil Thoughts.

The observance of three rules helps to avoid evil thoughts. The first one is, never to read a book or look at a picture that one could not read or look at before the whole school of boys and girls, before both men and women. This rule prevents the subtle insidious influence exerted by evil ideas clad in attractive fiction and the compelling effect exerted by pictures. The second rule is, to keep the mind from dwelling upon a thought that one would blush or hesitate to express out loud before men

and women. This rule drives away all impure or dishonest thoughts, all thought of anything unjust. The third rule is, to avoid dwelling upon the pleasures of a questionable course. For to entertain thoughts of the pleasures to be derived from wrong doing is to open the way for its commission. To think favorably upon stealing or lying in a certain case is followed invariably by action, because the attractiveness of wrong-doing being dwelt upon, the attractiveness of Duty becomes less and less, and both Will and Reason lose control.

A boy seeing a knife lying on an adjacent desk begins to think, "O I wish that knife were mine! I cannot afford one and he can have as many as he wants. It is not fair. And I could whittle out that boat for Jamie if I had it. Besides, he'll never miss it, he's so careless. And when I get some money, I'll buy him another and put it where he'll find it."

Questions: What will be the boy's action? Why? Where did he make his mistake? When he wants the next thing, will he argue to himself as long as he did the first time? And the next time? Does one become a bad man all at once? What is the first decisive step downward? When the Will allows the mind to dwell upon the temptation.

Attention makes a mere suggestion loom into a fiery temptation. Other things sink into insignificance or are forgotten. If you would strengthen your powers of resistance to evil, keep your mind from dwelling upon any form of ill-doing. Turn away from it, turn your mind resolutely upon some good thing that demands action and throw your energies into it. If a burglar gets into the house one does not let him stay but uses all one's energy to drive him out. With the same energy drive out bad thoughts.

b. Perseverance at Disagreeable Work.—Perseverance

reveals a strong Will, while giving up, no matter what excuses may be used to deceive ourselves or others, is a confession of weak Will. "Can the unpleasantness of this task affect me, deter me from completing it? No, I am master and can and will conquer it." Moreover, it is by such unpleasant and disagreeable tasks that the Will is strengthened. The swimmer who goes with the current does not strengthen his muscles, only he who buffets the waves. The coaches who train athletic teams do not give easy exercises but hard ones. So only by perseverance in unpleasant but necessary tasks can the Will be trained for the battle of life.

Because so little is said of life's battles, because there is so little training for it except in educating the intellect, children grow into manhood and womanhood with the idea that the contests of football, baseball, rowing, etc., need more preparatory training than life itself. They do not realize that as the muscles are trained for the one, so must the Will for the other. Their imagination should be kindled by the vision of this greater, this life-long struggle where the Will must be equal to the strain every day, not merely a few days in the year; and where its failure to be equal to the emergencies affects not merely the player and his nine but countless others. It is to strengthen the Will for the great contest that many men in their youth purposely set themselves unpleasant tasks, determinately doing things that they dislike. They count every day's exercise in doing unpleasant things as so much gained towards ability to meet what is coming. "I am being fitted, fitted for the tests I will have to meet," is the thought that the child should cherish in the thick of every unpleasant task. He should think of himself not as a victim, but as a victor, better fitted for the next struggle.

Stonewall Jackson, the great general, very early deter-

mined to conquer every weakness he had, for he realized that a chain is only as strong as its weakest point. To harden himself to the weather he would not wear an over-coat. "I will not give in to the cold." He was troubled with dyspepsia and for one year lived on stale bread and buttermilk. While professor at the Virginia Military Institute, he wore next his body, at the advice of a physician, a wet shirt. To this self-discipline, this self mastery, he owed his success.

When Nansen was but a lad, he had the purpose of polar exploration in his mind. To train himself for it, he constantly exposed himself to cold and hardship, long marches through snow, baths in the ice-covered fiords, and every other trial of endurance that he could devise.

Make the child realize that difficulties count, that they are a help not a hindrance if met with a determined will, that it is only difficulties that bring out the best that is within one. Almost all who have made a career for themselves have gained their power through the stimulus of the difficulties and the strength gained from their conquest. The numberless lives that count for nothing, the numberless failures in the home and in business, are the result of shrinking from unpleasant tasks when children. Man must have something to conquer, something to battle with, something to call out his strength or he ceases to grow. Difficulties are the background of character.

The managing director of one of the largest English banking institutions with more than a hundred branches throughout the world says that out of one hundred men starting on an apparently even footing only ten ever rise above the surface of the business and of these ten not more than one ever proves himself fit to hold permanently a position of great trust or responsibility. He says that the cause of the failure is the disposition to

evade hard tasks, to "take things easy." Life anywhere consists of hard tasks. If one shirks distasteful labor at home or school he will not have strength or skill or habit to do them as they come in life.

Maxims, Proverbs, Stories, Poems

Be systematically heroic or ascetic in little unnecessary points. Do every day something for no other reason than that you would rather not do it.—*Prof. Wm. James.*

Then welcome each rebuff

That turns earth's smoothness rough.

Each sting that bids nor sit nor stand but go.—*Browning*
Whatsoever thy hand finds to do, do with all thy might.

—*Bible.*

Be a whole man to one thing at a time.

Think well before you pursue it,

But when you begin, go through it.

Do as I have done, persevere.—*Geo. Stevenson.*

Who goes long, goes far.

A difficulty is a thing to be overcome.—*Lord Lyndhurst.*

Crosses are the ladders that lead to heaven.

—*Old Proverb.*

One step and then another

And the longest walk is ended;

One stitch and then another

And the longest rent is mended;

One brick upon another

And the highest wall is made;

One flake upon another

And the deepest snow is laid.

So the little coral workers

By their slow but constant motion,

Have built those lovely islands

In the distant dark blue ocean;



And the noblest undertakings
Man's wisdom has conceived,
By oft repeated efforts
Have been patiently achieved.

Thalberg, the great pianist, always practiced a new piece 1500 times before playing it in public. "It's all a matter of perseverance," he would say when questioned as to the cause of his success.

Balzac, the great French novelist, would sometimes spend a week on a single page.

Gibbon spent twenty years on his great history, "The Decline and Fall of the Roman Empire," and Noah Webster, thirty-six years on his dictionary.

"For twenty-one years I have averaged nineteen hours a day."—*Edison*.

George Stevenson worked at the improvement of his locomotive 15 years and Watt 30 years upon his condensing engine before they brought them to working perfection. Darwin labored 17 years gathering material for his "Origin of Species." Carlyle had spent years collecting the material for his French Revolution. He lent the manuscript to a friend to read, who carelessly left it lying on the parlor floor. A maid finding what she supposed was a mass of waste paper burned it up. Carlyle had in the meantime destroyed all his notes. He had to set to work and rewrite from memory. The first writing had been a pleasure, the second was very difficult, not only because he had to recall facts, dates, etc., but because he was suffering from dyspepsia.

Questions: Which makes the stronger individual, to do what is easy and pleasant or what is hard and disagreeable? Which really gives the greater pleasure when done, the easy or the difficult thing? How do your muscles acquire strength? Your Will? After you have persevered at one disagreeable task, is it harder or easier

to undertake the next one? Suppose a certain lesson, a certain study is difficult for you, what should you do, shirk it or undertake it? What is the result on the Will of simply doing pleasant things? Why do some of you learn much and others little in the same class with the same mental powers? Why are there not many men as well educated as Lincoln and Garfield? Which is the better brick, the sun dried one or the one that goes through the fire of the kiln?

Perseverance in Self-Improvement.—To most boys full of life and energy, school with its rules and order, with the application and perseverance necessary, is irksome. Acknowledge freely that their force is a blessing and that every man has felt the same distaste. But this force untrained is like the force of a volcano, which, having no proper outlets, finds vent in destructive upheavals, or like the energy of a waterfall, which spends itself but accomplishes nothing. So men educate themselves, submit to the restraints of the schoolroom, or of long continued study, that they may learn how to use their power for themselves and their fellow men. The office of education is to give power. The ignorant man, the man who rejects an education, must always be the unskilled laborer because he does not know how to use the energy in him. Training of the body, of the hand, of the senses, of the intellect, of the will, are all necessary if the individual would be a man.

Much should be made of the real function of education to correct the false idea prevalent that school is simply a place for acquiring a lot of information, of which neither parents nor children see the use. The real function of the school is to develop power. One of its great benefits is the ability it gives to bring things to pass.

Again, man is the heir of all the ages. Education gives him this inheritance. Man thus starts out with the

equipment of the past and can use all his powers to advance. Show how impossible it is for each one to work out for himself the principles of mathematics, of the arts, of the sciences. The schools give this stored knowledge and show how to use it. Men have made inventions or discoveries or worked out theories, only to find that they have been thought out before. Energy that could have added to the world's knowledge was wasted because they did not know.

Moreover, he who is uneducated is a bad citizen. Unable to reason for himself, he easily becomes the tool of unscrupulous bosses or demagogues. He lives their life, not his own. He is a slave, not a reigning sovereign. He has abdicated his sovereignty. He rejects the great privileges conferred upon him.

The child who does not persevere in self-improvement deliberately says, "I want to be at the foot, I want to be subject to others." He acknowledges that he has no self respect, no will power, and that he is selfish because he refuses to be of all the service he could to his brothers. He repudiates the social debt.

Compare an untrained mind or man to a diamond in the rough. The beauty and power of a diamond are revealed by grinding and polishing. Often in the process only a half of the original is left, but that half is far more valuable than the whole in the rough. So, though the wages offered be tempting to the child, yet, as a man, he will earn far more and be of vastly greater service to society if he undergo the grinding process of education, of self-improvement, even though it take some years away from earning.

Compare the uneducated man to a blind man who can see nothing of the beauty and power of the world nor understand anything of the laws and processes which underlie and govern its phenomena. The eye sees what

it is trained to see. The eye of a geologist sees a world of things that no one else sees. The trained eye of a botanist sees another, of an astronomer another, and so on. The general student understands the movements of men and the laws of their progress. The uneducated man sees but little and does not understand that.

The uneducated man is shut up in a small cramped prison, from whose tiny dim window he can catch but faint glimpses of the mighty things going on in the world of men and things.

George MacDonald tells of an old man and his son who lived in a castle. Although they owned the castle they were very, very poor and worked hard to keep alive. Yet there was concealed in the castle by their ancestors very great wealth that could have made them very happy, if they had known of it. So the uneducated man, in the midst of the wealth of the universe, leads a narrow starved life, unable to see, understand, or enjoy it.

Cite the cases of men and women who have persevered in self-improvement under the greatest difficulties. Lincoln, in a rude log cabin without floor or windows, taught himself arithmetic and grammar in the evenings by the light of pine knots, having worked hard through the day at the tasks of frontier life. His slate was a shingle; his grammar, which he had borrowed after walking six miles for it, he often studied by the light only of burning shavings. In his eagerness to study Blackstone's Commentaries, he walked forty miles to procure it. He mastered more than a hundred pages while walking back. In order to practice debating he used to walk 7 or 8 miles to debating clubs. Lincoln's poverty was so great that he slept on the counter in the store where he worked and he had to borrow money to buy a suit of clothes to go to the legislature when elected. To get to Springfield he walked the hundred miles from his home.

Garfield at a log cabin in Ohio chopped wood and tilled the little clearing in the forest to help his mother. All his spare time he spent studying borrowed books. At the age of sixteen, he drove the mules on the canal tow-path. When he went to the academy, he swept the floors and rang the bells and did odd jobs to pay his tuition and board. His second term he entered upon with but a sixpence in his pocket. He engaged board, lodging, fuel, light and washing for \$1.06 a week and paid for it working nights and Saturdays. The following winter he taught school for \$12.00 a month and boarded round. Next year at the academy he boarded himself at a cost of 31 cents a week. He then worked his way through Williams College, graduating at the end of two years.

Henry Clay, one of America's great orators and statesmen, was one of seven children of a poor widow. He had the advantage only of a country school but every spare moment while helping to support the family as "millboy of the slashes" he devoted to study. He practiced speaking in the barn with horses and cows for his audience.

Michael Faraday, the great English scientist, was a poor news-boy. Apprenticed to a book-binder, he was one day helping to bind an encyclopedia when his eye caught sight of an article on electricity and he read it. Procuring a glass bottle, an old pan and a few simple articles he began to experiment. Sir Humphry Davy became interested in him and hired him to clean his instruments and act as his assistant. He studied and experimented all his spare moments. He finally became famous. When Davy was asked his greatest discovery he said "Faraday."

Dr. Bowditch, the famous scholar, was very poor when a boy. Confined in a shop all day he had but a small part of his evenings for study, but he never lost a moment

for his purpose. His perseverance is shown by the fact that he once copied twenty large folio and quarto volumes of scientific works that he had borrowed and could not afford to buy.

Mr. Brumbaugh, Commissioner of Education in Porto Rico, says that in the mountain district above Chorazil in Porto Rico, a boy was found in school wearing a peculiar shirt at least four times his size. Upon inquiry it was learned that the boy had only one shirt and that one was being washed. That the boy might not miss a day in school, his father gave his son his only shirt. The father that day, naked to the waist, carried a case of merchandise on his head over the mountains in a fierce tropic sun, a distance of twenty miles and return, that his boy might learn. And the father's shirt on his son's back bore the legend "Pillsbury's XXX."

Many children fail to persevere because they distrust their own powers. They think that they are dull and stupid. Remind them that the race is not to the swift nor the battle to the strong. Tell them the experience of all teachers, that it is not the brilliant ones to whom all things come easily but the slow steady plodders of limited ability that achieve success. "It's dogged as does it," was Darwin's favorite expression. Very few of the men that have risen to eminence in America have been brilliant men. These latter, not having formed the habit of steady persevering effort in youth, recoil before the hard efforts required in adult life and thus fail. Cite the cases of the famous Englishmen they know. Newton was very dull in school. When circumstances roused his ambition, he worked so hard that he outstripped his fellows. Goldsmith was dull in his youth, Sheridan was called a dunce by his teacher, Scott a blockhead. Burns, Swift, Dryden, were far from brilliant in school.

Maxims, Proverbs

What Master Jacky does not learn, Mr. John never knows.—*Gay*.

Ignorant men differ from beasts only in their figures.
No royal road to learning.

Paris was not built in a day.—*French Proverb*.

The boxer's fist must keep to its task and the singer's voice no rest must ask.—*Chinese Proverb*.

The heights by great men reached and kept
Were not attained in sudden flight;
But they while their companions slept
Were toiling upward in the night.—*Longfellow*.

Lincoln when he was a member of the legislature at Springfield, although admitted to the bar, pursued a regular course of study, including mathematics, logic, rhetoric, astronomy, literature and other branches. Even after marriage he joined a German class on his return from Congress, which met two evenings a week at his house. When leader of the Illinois bar, he came into contact with some Eastern lawyers. Finding that they were better versed in the law than he, he resumed his study of it.

c. Avoidance of anger, wilfulness, idleness, obstinacy, sulkiness, quarrelsomeness, extravagance, wastefulness.

For extravagance and wastefulness see SELF-RELIANCE.
The others have been treated in Grade III.

GRADE V (10-11 Years)

a. Personal purity (see SOCIAL PURITY).

b. Cleanliness of body and dress (see HEALTH AND CLEANLINESS).

c. Health (see HEALTH AND CLEANLINESS).

d. Industry and economy (see SELF-RELIANCE).

In general: Neither a fort nor a chain is stronger than

its weakest point. Achilles was vulnerable only through his heel and there he found death. Since, likewise, it is the weakest point that measures strength of character, the will should direct its force to strengthen that defect whatever it be. Remedy your deficiencies, your virtues will take care of themselves. Marden suggests that this may be done by keeping daily marks on a calendar. Mark your strongest quality, industry, or truthfulness or whatever it be; 100, promptness, perhaps, 50; physical courage, 80; moral courage, 40; untidiness, impoliteness, bad table manners, etc., accordingly. At night, if one has lost his temper, lower the mark for self-control, which will be an incentive to fortify and guard that weak spot in the fortress of self the next day. If one has had moral courage to resist temptation, increase that mark. Use as mottoes for this Character Calendar the words of Napoleon, "I have only one counsel for you—be master of yourself," and of Burns, "Prudent, cautious self-control is wisdom's root." Recall to their minds how the engineer at railway stations taps the wheels to see if they are sound. Keeping a Character Calendar is the way one may tap his wheels.

A teacher very successful in moulding character used this plan: after the bridge of friendship and understanding had been built between her and her pupils she had them write on slips what each considered his greatest defect. These were handed to her in sealed envelopes which she did not open until the close of the year. Then, after the year's growth and development, she opened each one in the presence of its writer.

The social phase of self-control should be constantly emphasized. No man's virtues or defects affect himself alone. A certain Englishman at school was careless about his penmanship. When taken to task by the writing-master, he would say, "O that's not important."

When a general he wrote an order whose illegibility cost thousands of lives in the Crimean War.

Maxims, Proverbs, Stories

He who rules his spirit is greater than he who taketh a city.—*Bible*.

He that controls not youth, controls not age.

From a closed door the devil turns away.—*Sp. Proverb*.

The devil has no goat yet he sells cheese.—*Sp. Proverb*.

SELF-CONTROL

Epes Sargent tells of a man who suddenly stopped the use of tobacco, thinking that the end of it. But it was only the beginning, for the craving for it continued. He chewed various substitutes, but still the craving grew. Finally he bought a plug of tobacco, looked at it and said, "You are nothing but a weed. I am a man. I will conquer you if I die for it." He carried the plug in his pocket daily and never tasted it.

Help thyself, good-for-nothing,
With the gift that God gives thee;
Thou hast full power,
To make thyself worthy.—*Savonarola*.

Thou canst not be conquered
Save thou art willing.—*Savonarola*.

Truth is the highest thing a man may keep.—Chaucer.

*It is only when one is thoroughly true that there can be
purity and freedom. Falsehood always punishes itself.
—Auerbach.*

CHAPTER II

TRUTH

INFANCY AND KINDERGARTEN AND GRADE I (1-7 Years)



TELLING the Truth.—The lessons commence with veracity, "telling the truth," or witnessing to facts as they are. The commandment, "Thou shalt not lie" is taken for granted, without any discussion as to why untruth is forbidden. Here, as in all other topics of practical morality, the moral obligations are assumed, it being the teacher's duty simply to form habits of right conduct and to instill respect for what all men accept as moral truths and to develop a discriminating conscience as to what is right and what is wrong.

Take, then, the moral habit of truth in the children for granted and proceed to strengthen it. Much can be done to this end by making them ashamed of the motives which lead to lying and by presenting stories that lead to imitation. A lie is told to obtain an unfair advantage, which is dishonesty; or to shield one's self from the ill consequences of one's acts, which is cowardice; or from vanity, or from malice. These motives should be clearly shown by simple illustrations.

Two boys playing ball in the school yard break a window. When questioned they deny that they broke it. Why do they tell the falsehood? Does a really brave boy ever hesitate to bear the consequences of his actions?

Johnny is given ten cents to buy a spool of thread which costs only eight cents. On his return his mother asks for the change and Johnny tells her that he lost it. Why did he tell the falsehood?

Louise says that her doll cost fifty cents. Mary immediately says that hers cost a dollar, when in reality it cost the same as Louise's. What motive actuates Mary to tell this falsehood?

John does not like Philip. So he tells about that Philip is not honest in his lessons, or that the knife he carries is not his. What is the feeling actuating John?

So important is the habit of truthfulness, that the work of each grade is reviewed in the succeeding year. In these reviews, much stress should be laid upon these four motives, the children themselves furnishing the illustrations. And in each story the motive underlying the falsehood should be sought.

One of the main points to be emphasized in each grade is that a lie is a social wrong. It is not a purely personal matter. It does more than injure the liar. It affects society which is built on confidence in the truth and honesty of its members. If a merchant says that a piece of calico will wash well, the housewife buys it depending on his word. If a boy says that he did the errand with which he was entrusted, his employer bases his own actions on the belief that the errand is done. If a man says his horse is sound, the buyer takes it, trusting his word. If the speaker has not told the truth, the person trusting him is injured.

A word of caution is necessary. The falsehoods of children are often the result of their imaginative instinct (see *PLAY*). Teachers and parents must have imagination sufficient to enter into the child's imaginative realm and ascertain whether the child is not simply playing with his fancies. They must themselves be capable of being an automobile or its chauffeur or even its smell before they can tell whether the words are untrue or true to the child's imagined occupation or environment.

'Maxims, Proverbs, Stories

Truth may be blamed but never shall be shamed.

Truth is the highest thing a man may keep.

Truth gives wings to strength.—*Motto of Irish Earl of Belvedere.*

Dare to be true. Nothing can need a lie.

Lying: contempt for God and fear of man!—*Montaigne.*

None but cowards lie.

GEORGE WASHINGTON AND THE CHERRY TREE

When George Washington was a little boy about six years old he was made the master of a hatchet, of which, like most little boys, he was immoderately fond, and he was constantly going about chopping everything that came in his way. One day he unluckily tried the edge of his hatchet on the body of a beautiful young English cherry tree, which he barked so terribly that the tree never got the better of it. The next morning Mr. Washington, finding out what had befallen the tree, which was a great favorite with him, came into the house and with much warmth asked who had done the mischief, at the same time declaring that he would not have taken five guineas for the tree. Nobody could tell him anything about it. Presently George and his hatchet made their appearance. "George," said his father, "do you know who killed that beautiful little cherry tree in the garden?" This was a tough question and George staggered under it for a second, but quickly recovered himself and looking at his father bravely cried out, "I can't tell a lie, father, you know I can't tell a lie. I cut it with my hatchet."

THE BOY AND THE WOLVES

A boy was entrusted by a group of neighbors with the task of guarding their sheep pasturing upon the mountain side from the wolves. He performed his task

faithfully for some days. Then growing tired of his loneliness, he one day shouted, "Wolves! wolves! help! help!" The men in the village hearing his cries hastily left their work and arming themselves with clubs rushed to the scene to save their flocks. When they found that they had been fooled they rebuked the boy and went back to their work. Two or three days later he repeated the joke crying lustily for help. Again the men responded but not as many as before. The next day the wolves came in reality but no one paid any attention to the boy's agonized screams for help.

THE FROG PRINCE

A king had a very beautiful young daughter who was very fond of spending the hot summer days in the cool forest near the palace. She loved to sit by the side of the pond in the deep shade of the trees and play with her golden ball. One day the ball fell into the water and despite all her efforts she was unable to recover it. She was crying over her loss when a frog, sitting on a branch of a tree in the pond, asked her what she would give him if he would get the ball for her.

"O, I will give you my pearls, my jewels, even my golden crown if you will but get it for me," she cried.

"No, keep your jewels. I do not want them. I only want you to love me. Let me be your companion, your best friend. Let me sit near you at table, eat from your golden plate, drink from your crystal goblet and sleep in your little bed. If you will promise this I will get it for you."

"I promise," cried the Princess, thinking to herself that the frog could never reach the palace so far away and so she would never be called upon to keep her promise. When the frog restored the ball to her she started on the run for her home without thanking the frog, much less heeding its cries to wait for it.

The next day while at dinner, a sudden queer tapping was heard on the door of the dining hall and then the words, "Daughter of the King, let me in! Let me in!" The Princess made no reply but held her head in confusion.

"My daughter, what does this mean?" asked the King. Then she was compelled to tell him of the affair in the wood and her promise, concluding with a burst of tears, "I can't do it! I can't do it."

"What! a daughter of mine pass her sacred word and then break it!" exclaimed the King sternly.

"But, father, it's only a frog! And think of a frog eating from my plate," cried the maiden amid her sobs.

"A promise is a promise, no matter to whom or what it is made," said the King. "Open the door and bring the frog in." So the frog was brought in and placed beside the Princess and ate out of her golden plate and drank from her crystal goblet.

Immediately after dinner, of which the Princess in her vexation had eaten nothing, she hastened to her bed-chamber and went to bed as quickly as possible, locking the doors and windows. But she had not fallen asleep when she heard the same queer tapping and the words, "Daughter of the King, let me in, let me in!" Fearful of rousing her father and the entire household, she opened the door. When the frog jumped upon the bed, the Princess in her fright and vexation seized it and threw it upon the floor, when out stepped a young and handsome Prince.

"O, Daughter of the King, you have broken the spell that bound me. By keeping your word, you have released me. I thank you with all my heart."

The Prince then withdrew and the next day asked the King for the hand of the Princess. They were soon married and lived happily ever afterward.

THE BOY WHO NEVER TOLD A LIE

Once there was a little boy,
With curly hair and pleasant eye,
A boy who always told the truth,
And never, never, told a lie.

And when he trotted off to school,
The children all about would cry,
"There goes the curly headed boy—
The boy that never told a lie."

And everybody loved him so,
Because he always told the truth,
That every day as he grew up,
'Twas said, "There goes the honest youth."

And when the people that stood near
Would turn to ask the reason why,
For answer would be always this,
"Because he never told a lie."

—Isaac Watts.

HUGHES, GOVERNOR OF NEW YORK

In 1906 Mr. Hughes conducted the examination of insurance companies in New York state. Before the work commenced prominent men who wished the companies to be investigated were debating a choice of inquisitors. Mr. Hughes' name was mentioned. "Has he brains?" some one asked.

"Some," was the answer.

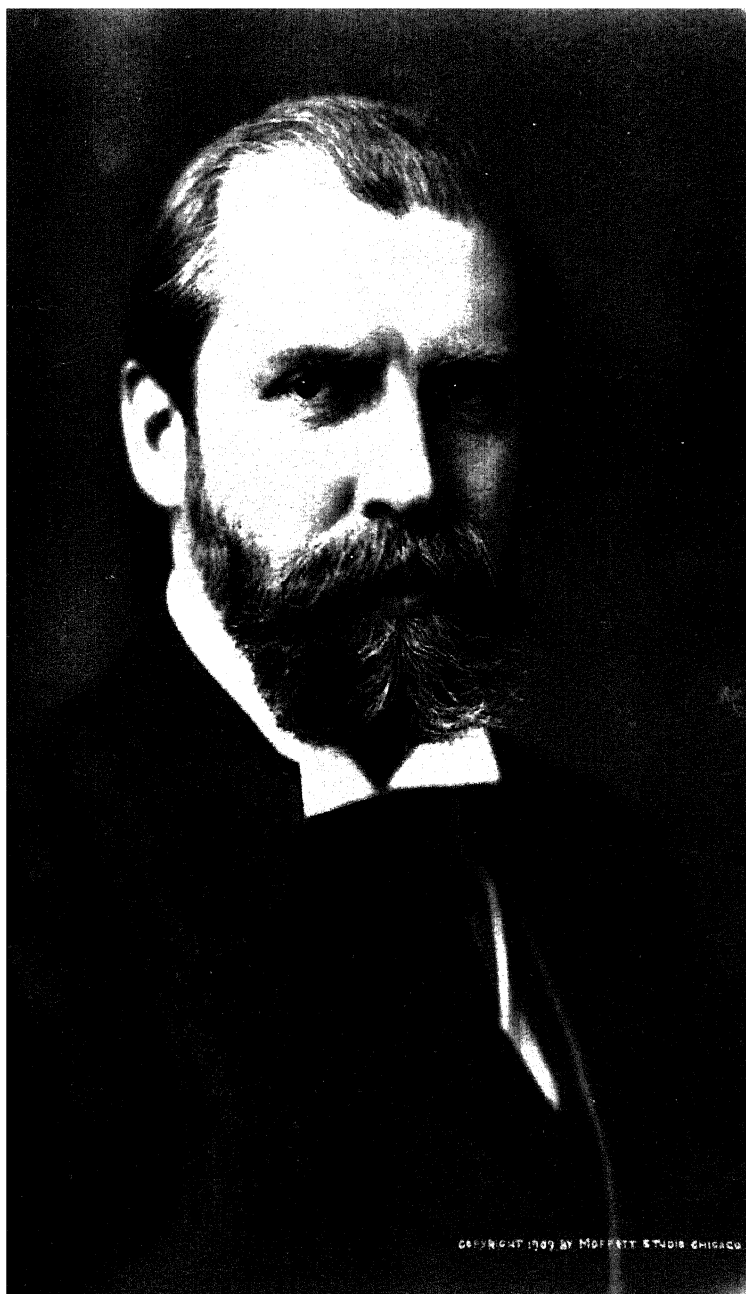
"Is he brilliant?"

"Not very."

"Will he work?"

"Like a pack-horse."

"Well, why is he recommended? What particular virtue has he?"



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"He won't lie and he can't be lied to."

On that record he was taken and proved a remarkable success. He was elected governor on a platform the basis of which was, "He won't lie and he won't take a lie."
—*Forward*.

THE BOY'S WORD

Just as the Civil War commenced soldiers were enlisting and going away from almost every home in the land. A young man had volunteered and was expecting daily to be ordered to the seat of war. One day his mother gave him an unpaid bill with the money and asked him to pay the bill. When he returned home at night she said "Did you pay the bill, George?" "Yes," he answered "I paid it." In a few days the bill was sent in a second time. "I thought," she said to her son, "that you paid this." "I really do not remember, mother; you know I've so many things on my mind." "But you said you paid it." "Well," he answered, "if I said I paid, I did."

He went away to his company and his mother herself went to the store. "I am quite sure," she said to the merchant, "that my son paid this bill some days ago. He has been very busy since and has forgotten about it, but he told me that he paid it the day I gave him the money, and he says if he said then that he paid it, he is quite sure that he did." "Well," said the merchant, "I forgot about it; but if your son ever said he paid it, he did. I have known George all his life and his word is as good with me as a receipt."—*Dewey's Ethics*.

FIBIUS

The gentle Fibius tried his Best
To Please his Friends with Merry Jest,
He Tried to Help them when he Could
For Fibius, he was very Good;

As he was very Good, I can't say Why
The gentle Fibius used to Lie!
(This Goop was so named because he told fibs.)

TUGONG BULA

The Dyaks of Borneo, savages though they are, have a deep scorn for a lie. They punish a liar by the tugong bula. When a man has been caught in a lie, the one to whom he told it immediately builds a heap of stone and brush by the liar's house. This tells the whole village that the man is a liar. Every person as he passes throws on a stone or stick until often the tugong bula is as high as the house.

GRADE II (7-8 Years)

Accuracy of Statement, Avoidance of Exaggeration.—Nature study affords an excellent opportunity to cultivate the habit of accuracy. Whatever the object studied, a flower, a bird, an insect, a stone, close observation and exactness in reporting should be insisted upon. Dr. Johnson said that if a child said he saw a thing out of one window when he saw it out of another, he should be corrected in order that he be trained that no misstatement is a trifle. Real nature study affords this training.

Inaccuracy of statement often arises because the child is occupied with other things or his senses are dull. The perceptive powers must be trained and the habit of attention. Frequently have members of a group that saw some occurrence, such as a runaway horse or a fire, report to the school separately what they saw and have the school note the differences in the reports. Show that while there is no intention to misrepresent, yet through carelessness in observing and inaccuracy in reporting,

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no one, probably, has told the incident exactly as it occurred. Question them frequently on some exciting story reported in the papers that they may see how differently they have read the same account. Discuss the incidents of the schoolroom and show how large a part of its routine is taken up with making wholly avoidable mistakes through inattention and with correcting them. John, for instance, is told to work the nineteenth example, but, not paying attention, solves the ninth. Mary is given a message to Miss S— but delivers it to Miss T—. Impress upon them that the power of giving attention is one of the greatest powers man possesses, one absolutely essential to a sane, truthful life, and to a successful life, and a power easily cultivated. It simply means when one is looking, to see what the eyes reveal; if hearing, to hear what the ear relates: in short, to pay attention to each report brought by the different senses. Mental sluggishness is probably as curable as physical sluggishness.

Knowledge is the basis of accuracy. Teach the child not to say "I think," when it is a question of facts, not of opinions. Here, again, the teacher and parents must set the example, doing superfluous things to accentuate an impression.

If asked if Johnny has come yet, they should take the occasion to say, "I think not—O I mean that I do not *know*." The example of the teacher has great influence. To say that she did not leave the schoolroom until 4 o'clock when the children know that she left at 3:30 will undo much of her former teaching. It may seem to stamp a pedagogue to correct one's self when one has made a general statement, but it shows the children a regard for absolute accuracy that makes them feel that "truth is precious and divine."

A fertile imagination, or vanity, or a desire to interest

listeners leads to exaggeration. "Father," says John, "I saw an immense number of cats on the roof last night, five hundred I am sure." After some questioning by his father, John finally says, "Well, I saw Puss and two others."

To interest the listener, one does not own to a bad cold but a very bad cold, not a warm day for his trip but an awfully hot day. "It was the most beautiful thing I ever saw," said Mary speaking of a hat. She had seen scores of more beautiful things. "Cold up to your place this winter?" called out one teamster to another, meeting on the road. "Cold!" sang out the other, "it's been more'n a hundred below zero!" Conversation is thus sprinkled with superlatives until they have lost their flavor.

For the most part but little harm results from exaggeration and inaccurate reporting, yet occasionally it results in harm that is serious. Reckless speech, reckless exaggeration, reckless misstatements have been responsible for bloodshed, loss of life and national disaster. Recent events confirm Mr. Spencer's opinion that the universal misuse of language is a source of international danger. "In a democratic country where the people are the sovereigns," he says speaking of England, "it is idle to suppose that those who when trivialities are in question use stronger words than are called for will suddenly become judicial in their speech when momentous things are discussed."

Every effort should be made to prevent the habit of exaggeration and inaccuracy. Mr. Spencer suggests that in the upper grades the penalty for the misuse of a word should be to write out the definition and to follow it by examples of its appropriate use. Parallel kinds of penalty might be inflicted for misstatements of incidents of daily life. Wherever the teacher or parent

suspects exaggeration or misstatement, he should inquire into the matter and find out the exact truth. He should emphasize the value of understatement, and the weakness of overstatement. It is needless to say that he should be sedulously careful in his own speech. The children should also be led to note these faults in each other's speech and any examples in their reading or intercourse.

GRADE III (8-9 Years)

Keeping One's Word.—Promises are binding. They are sacred. To break one's word, to take it back by not performing the action promised, is dishonesty, is stealing, is lying.

The elders must set a perfect example. If they say, "I will be ready at four to go with you, Johnny," then they must be ready at four. To emphasize the sacredness of a promise, they should tell Johnny of the endeavor they made to keep their word, the difficulties overcome. Especially should they keep their word when they inadvertently say, "I shall change your seat, Louis, if you do that again," or "You cannot walk with us to the park, John, if you do that again."

In the general discussion, suppose cases.

a. "I will go with you Saturday." On Saturday it rains or one has a headache or has a chance to take an automobile ride. Must the promise be kept? Is it at one's option to keep a promise?

b. If I promise not to engage in a certain amusement or drink certain things and then visit at a house where they do all these things, what is my duty? What quality makes one fail to do his duty in such a case? (Use the term "yellow streak" as often as possible in connection with cowardice.)

c. If I am engaged for a year as a clerk or as a teacher or in any capacity for a certain salary and I am after-

ward offered another position at a higher salary, what is my duty? What quality would lead me to break a promise in such a case? Does it make any difference whether the promise is written or oral?

d. If a child promises his mother to be at home at a certain time, does the age of the child affect the binding nature of the promise? If a mother promises the child to visit her school a certain afternoon or sew a button on his jacket, does the age of the mother affect the binding nature of the promise?

Ask the children to give cases where promises should not be kept. If James promises Will to smoke a cigarette with him or to break into a store and rob the cash-box, should such a promise be kept? The children should themselves deduce the law that a promise must be morally right to be binding. They will also suggest that if a boy promises to do a certain thing at a certain time and then breaks his leg or falls ill, he cannot keep his promise. They will deduce the second law that physical ability to keep it is a tacit condition of a promise. These are the only circumstances under which a promise may be broken rightly; when it is physically impossible to keep it and when it is morally wrong.

The old adage "Slow to promise but sure to perform" needs to be explained. "Slow to promise" does not mean not to promise, but that one should think over one's ability to keep it, the effort to perform it; should, in short, weigh the matter well instead of rashly promising without forethought.

Society is built on promises. "I will pay you Monday." "I will do the work." "I shall go," etc. If the promises are not kept, the plans built on them fall, like houses built of concrete not reenforced by steel. If an individual does not keep his promises, society loses confidence in him and will not employ him. The main question asked

by employers is, "Is he reliable? Can he be trusted?" and *not*, "Is he sharp, bright?"

Bad work is not keeping one's word and is, therefore, lying. When one undertakes a job for another, the mere act of doing so says, "I can and will do this job right." Now, if it is slighted in any way that promise is broken. When a boy takes a newspaper route, he is promising the newspaper manager that he will faithfully deliver the papers. If he is neglectful or careless, he lies for he is breaking his word. If a girl undertakes to sweep a room and leaves the corners untouched, the legs of the table and chairs undusted, she is not keeping her word. All bad work is lying.

Stories

LORD HOLLAND'S WORD

Lord Holland told his little son, Charles James Fox, that he should witness the pulling down of a certain stone wall on the estate. As it happened, the workmen demolished the wall when the boy was absent. Lord Holland, when he discovered this, had the wall rebuilt that he might keep his word to his son.

DUKE OF WELLINGTON

The Duke of Wellington was once offered a half million to reveal a secret of no great nature which had been entrusted to him. Wellington asked the official, "Can you keep a secret?" "Yes," eagerly rejoined the official, quickly bending forward. "So can I," said the Iron Duke and bowed out the crestfallen man.

REGULUS.—B. C. 249

In the first Carthaginian War the Roman army and fleet were under the command of Regulus who was so successful in the campaign that the Carthaginians, who were not at all warlike, sent to Greece for hired soldiers.

In command of them was Xanthippus who at once led the Carthaginian army out to battle with long lines of elephants in front and the cavalry in the rear. The Romans suffered a terrible defeat, not knowing how to fight this new kind of enemy, and Regulus himself was captured. He was kept prisoner for two years. Then the Carthaginians were so badly defeated that they were forced to sue for peace. They sent Regulus with their ambassador thinking that he would urge peace. They made him swear that if peace were not made he would return to Carthage.

At the conference between the ambassador and the Roman Senate, after the Carthaginian ambassador spoke, Regulus rose and simply said, "Conscript Fathers, being a slave to the Carthaginians, I am come on the part of my masters to treat concerning peace." Nor would he say more until both the Romans and the Carthaginians urged him. Then he rose and in convincing words urged the Romans *not* to make peace. Even the Romans, stoics that they were, wondered at a man's pleading against himself. The chief priest came forward and urged him not to return to Carthage. But Regulus answered, "Are you asking me to dishonor myself? I know that torture and death are awaiting my return but what are they to the shame of an infamous action or the pain of a guilty mind? Though a slave to Carthage, I am still a Roman. I promised and I must keep my word."

The Senate followed his advice. Regulus returned to the chains, the tortures and the death awaiting him. His memory lives because he would not save himself at the expense of his country's welfare, nor break the oath he had given.

ANTIGONE

Antigone was the daughter of the old king Œdipus of Thebes. When he was banished from his kingdom Antig-

one accompanied him in his exile. Just before the old king's death, his eldest son, Polynices, came to bid them farewell, for he was going to fight his younger brother, who had usurped the throne. He made his sister promise that if he died in battle she would see that his body was buried. The Greeks believed that if the body were unburied, the spirit could not enter the abode of the dead. *Ædipus* was shortly after killed by lightning. In the battle between the two brothers both were killed.

Their uncle, Creon, who now came to the throne, had taken the side of the younger brother. He therefore ordered his body to be buried but decreed that the body of Polynices should be left on the battle field to be torn by dogs and vultures and that whosoever should dare to bury it should be branded as an enemy of the state. Nevertheless, Antigone crept forth at night and covered with loose dirt the body of her brother. The barbarous uncle had the body uncovered and a watch kept. Again Antigone heaped the earth over her brother's form and performed the necessary ceremonies. She was seized and led before Creon. She boldly acknowledged her deed and was put to death.

THE GREEKS

Euripides in one of his plays introduced a man who, being reminded of an oath he had taken, replied, "I swore with my mouth but not with my heart." When the play was acted the first time, the audience rose in an uproar at the impiety. So great was the anger of the people, that Euripides was brought to trial on the charge that he taught that an oath, the most sacred bond of human society, could be broken.

"PLEASE, SIR, I WOULD RATHER NOT"

An old sailor tells the following story of a boy who suffered much in refusing to break a promise.

"When ordered to drink, the lad said, 'Excuse me; I would rather not.'

"They laughed at him, but they never could get him to drink liquor. The captain said to the boy: 'You must learn to drink grog if you are to be a sailor.'

" 'Please excuse me, captain, but I would rather not.'

" 'Take that rope,' commanded the captain to a sailor, 'and lay it on; that will teach him to obey orders.'

"The sailor took the rope and beat the boy most cruelly.

" 'Now drink that grog,' said the captain.

" 'Please, sir, but I would rather not.'

" 'Then go into the foretop and stay all night.'

"The poor boy looked away up to the masthead, trembling at the thought of spending the night there, but he had to obey.

"In the morning the captain, in walking the deck, looked up, and cried: 'Hello, up there!'

"No answer.

" 'Come down!'

"Still no answer.

"One of the sailors was sent up, and what do you think he found? The poor boy was nearly frozen. He had lashed himself to the mast, so that when the ship rolled he might not fall into the sea. He brought him down in his arms, and they worked upon him until he showed signs of life. Then, when he was able to sit up, the captain poured out some liquor and said:

" 'Now, drink that grog!'

" 'Please, sir, I would rather not. Let me tell you why, and do not be angry. In our home in the cottage we were so happy, but father took to drink. He had no money to get us bread, and at last we had to sell the little house we had lived in and everything we had, and it broke my poor mother's heart. In sorrow she pined

away till, at last, before she died, she called me to her bedside, and said: "Jamie, you know what drink has made of your father. I want you to promise your dying mother that you will never taste drink. I want you to be free from that curse that has ruined your father." O, sir,' continued the little fellow, 'would you have me break the promise I made to my dying mother? I cannot, and I will not do it.'

"These words touched the heart of the captain. Tears came into his eyes. He stooped down and, folding the boy in his arms, said: 'No, no, my little hero! Keep your promise, and if anyone tries again to make you drink, come to me, and I'll protect you.'"—*Selected*.

GRADE IV (9-10 Years)

Avoidance of Prevarication and Deception.—Can a lie be told in any other ways than by words? Can deaf and dumb people tell untruths? When Will, finding his eraser gone from his desk, asks his neighbor Roy if he sees it anywhere and the latter says "No," keeping his foot over the eraser where it lies on the floor, is the latter telling the truth? Suppose that he had merely shaken his head?

While a group of boys are playing ball, a window is broken. When the principal calls to his office all who know anything about the matter, James keeps his seat, saying to himself, "I am not lying for I am not *saying* that I do not know anything about it?" Is James right or wrong?

On a rainy day John comes home from school with a severe cold. When asked by his father in the evening if he had worn his overshoes to school he says that he did, but he does not add that he did not wear them in the morning. Did he tell the truth?

John plagues the boy in front of him so that he mis-

behaves and is reprimanded. John, who keeps a perfectly straight face and a studious demeanor, is not suspected by the teacher. Is he telling the truth or a falsehood?

If Clarence peeps into his speller or looks upon a neighbor's paper to see how a word is spelled or an example worked, is he telling the truth when he hands in the paper as his own?

"Lee, did you eat that orange I put in the refrigerator?" "No, ma'am," said Lee, who, however, had eaten the orange which his mother had put on the top of the refrigerator, forgetting in her hurry to put it inside.

What are all these boys really in their hearts? Liars and sneaks.

If Harry's father buys a family ticket for the County Fair and takes in some of his neighbor's children on it, is he telling the truth to the gatekeeper?

A grocer has a false system of weights by which when a man pays for a pound he gets only three fourths of a pound. He does not *say* that his weights are correct. Does he tell the truth?

Proverbs, Stories

Truth gives a short answer; lies go round about.

A liar is brave towards God and a coward towards men; for a lie faces God and shrinks from men.—*Bacon*.

Actions speak louder than words.

Dare to be true,

Nothing can need a lie;

The fault that needs one most

Grows two thereby.

THE WOLF IN SHEEP'S CLOTHING

Once upon a time a Wolf put on a Sheep's skin, by which means he got shut into the fold at night. By and by the Farmer came in to kill one of his flock for food and

as luck would have it he chose out the Wolf. But when he saw how it was he put a rope around his neck and hung him to the branch of a tree. Some people who came by asked if he hung Sheep. "No," said he, "but I hang a Wolf when I catch him though in the garb of a sheep."—*Æsop*.

THE GROOM AND THE HORSE

A Groom sent to catch a Horse in the pasture was unable to do so. Finally in despair he held out the measure in which he usually fed the animal's oats. Seeing the familiar object the Horse at once galloped up, only to find the measure empty. The next day the Groom tried the same device but the Horse did not respond to the lure. "Nay, Master Groom, you told me a lie yesterday and I am not so silly as to be caught a second time by you." "But I did not tell you a lie," rejoined the Groom, "I only held out the measure and you thought it was full of oats. I did not tell you there were oats in it." "Your excuse is worse than the cheat itself. You held out the measure and thereby did as much as to say 'I have some oats for you.' Actions speak louder than words," and the Horse trotted away.—*Old Fable*.

THE NEWSBOY

"New York Journal! All about the battle of San Juan! New York Journal!" shouted a newsboy on the evening of the day when all Americans were anxious for the latest news from Cuba. "Here," said a gentleman, hurrying to catch a train, "here, give me the latest edition. Quick!" When the gentleman reached his seat and opened his paper he found that the boy had taken advantage of his haste and sold him the morning edition of the paper.

Questions: Which is the most wicked, to tell a lie by words, by silence or by action? Can one tell what is

strictly according to facts and yet not be telling truth? (Lee and orange). To be true, one must give the *whole* truth. "The truth, the *whole* truth and nothing but the truth."

GRADE V (10-11 Years)

Avoidance of Slander and Gossip:—"Thou shalt not bear false witness against thy neighbor." One of the personal rights of an individual is his good name. Upon it depends one's own self respect and the confidence of the community, and, upon the latter, the ability to earn a livelihood.

Slander is false witness. Gossip, which is repeating idle stories, lacks the malicious element of slander but speedily becomes false witness because of the lack of accuracy in reporting. Play the game of gossip with the children to show how gossip degenerates into slander. Write out a little incident and read it Monday morning to one of the children who in the afternoon tells it to another, who the next morning tells it to someone else and so on, until Friday afternoon, when the last one told writes out the incident as it reaches him and reads it to the school or the family and also the first account. Compare the two and point out that the differences result largely from the fact that the same thing looks different to different people and therefore they place emphasis upon different things.

In many cases people have had to leave home and start anew in other places because of the cloud of suspicions cast upon them by gossip and slander. Gossip and slander are often responsible for runs on banks by which perfectly sound banks are forced to close their doors, causing much anguish and suffering as well as loss of money to depositors. They who repeat slander and gossip are never respected. People are afraid of them and avoid them. It is to one's interest, therefore, not

to get a reputation either as a gossip or a slander-monger. Gossip, whether malicious or ignorant, is always the sign of an empty mind. People who read, think or travel, never gossip. Their minds are filled with bigger things.

Advise the children to refuse to repeat the casual remarks of others, and to abjure the words, "He said" and "She said." Some one calls them the little hinges to the gates of gossip.

Short Sayings, Stories

A gossip speaks ill of all and all of her.

"To have heard say" is half a lie.

Speak well of your friends; of your enemies speak neither well nor ill.

He who circulates a scandal is nearly as bad as he who originates it.

He who steals my purse steals trash but he who filches my good name steals that which does not enrich him but leaves me poor, indeed.—*Shakespeare*.

He who saves another's character is a greater benefactor than he who saves his life.—*Horace Mann*.

Three sieves for words before they leave the lips: Are they true? Are they kind? Are they necessary?

HANNAH MORE

Whenever Mrs. More was told anything derogatory of another, she would say, "Come, we will go and ask if this be true." The tale-bearer was always so astounded that she would either hedge or beg that no notice be taken of the story. But Mrs. More was inexorable. Off she would take the scandal-monger to the scandalized and compare accounts. No one ever repeated a gossip story the second time to Mrs. More.

ST. PHILIP NERI AND THE GOSSIP

A lady confessing to St. Philip Neri accused herself of being an inveterate gossip, even a slanderer.

"This is a very grievous sin," said her father confessor, "but through the mercy of God you can overcome it. Go to the market, buy a chicken with its feathers still upon it. Walk eight blocks plucking and scattering the feathers as you go. Then return to me."

When she returned anxious to know the meaning of this singular penance, he said, "You have done the first part of your penance. Now do the second part and you will be cured. Retrace your steps and pick up every one of the feathers."

"But that is impossible," cried the woman in dismay, "the wind has carried them in every direction."

"My daughter," replied Philip, "so it is with your words of slander. Like the feathers they have been wafted in many directions. You cannot call them back. Go and sin no more."

RUMOR

Says Gossip One to Gossip Two
While shopping in the town,
"One Mr. Pry to me remarked
'Smith bought his goods of Brown.'"

Says Gossip Two to Gossip Three
Who cast her eyelids down,
"I've heard it said to-day, my friend,
Smith got his goods from Brown."

Says Gossip Three to Gossip Four
With something of a frown,
"I've heard strange news—what do you think?
Smith took his goods from Brown."

Says Gossip Four to Gossip Five
Who blazed it round the town,
"I've heard to-day such shocking news—
Smith stole his goods from Brown."

GRADE VI (11-12 Years)

a. One lie necessitates another.

Proverbs, Stories

A lie needs twenty more to prop it.—*Italian Proverb.*

Every liar needs another for his witness.—*Greek Proverb.*

Oh, what a tangled web we weave, when first we practice to deceive.

JOHN AND HIS FATHER

John played truant one afternoon to go swimming. When he returned home later than usual to supper, his father said, "John, were you at school this afternoon?" "Yes, sir," said John. "What makes you so late?" "Teacher kept me after school." "Kept you after school? What for?" "Oh, nothing much. I just missed in spelling and had to write my words twenty times." "What words?" "Why—oh, why—'separate' was one. I forget the others." "Well, your head looks as if you had been swimming." "Oh, Will Pease threw a cup of water on me." How many lies has John told? Why did he lie?

b. Not to Act a Lie.—Show that sham work is lying. This subject is treated under honesty but it may well be shown here how honesty and truth are the same thing. Discuss the lie of the grocer and butcher who use false weights, of the merchants who make use of false advertisements and false measures, of the wine-dealers who sell artificial wines, of all who adulterate food, of the contractor who uses rubble instead of the masonry called for by the contract, etc., etc. Make plain always the social bearing, the evil to society, of this lie. ♣

Then narrow the discussion down to the girl who performs her domestic duties in a slipshod way, to the boy who does his tasks at home or shop in a slovenly, half-

sort of way. The point to be driven home is, that when one undertakes a task he says to the world, "I can do this." If he does it only half, he lies when he presents it as done, for that means thoroughness and completeness. Here, again, when no test or examination is at hand, can be discussed, wholly abstractly, cheating in examination, which is simply the acting of a lie. Explain also Emerson's saying: "I can't hear what you say because your actions thunder so loud."

c. Honor.—Honor is the faithful performance of one's obligations and, hence, is truth in word and action. All through childhood the terms honor and duty should be as frequently used as the word justice, to make them real vital standards in the children's lives.

Quotations, Stories

Truth is the highest thing a man may keep.—*Chaucer*.

BOUND BY HONOR

Not long ago a merchant employed a clerk who had been discharged from another house in the same line. A few days afterward one of the heads of the firm was anxious to know what terms the other had made to a certain customer. He went to the young clerk for information. The clerk hesitated, looked distressed and finally asked to be excused from answering. "I know the facts, of course; but I do not think I ought to tell."

The department head became angry and reminded him pretty sharply that having been discharged from the other house, he did not owe it anything in the way of keeping its secrets. Nevertheless, the young man stood firm and the matter was reported to the head of the house, who at once complimented him on his sense of honor and raised his salary.—*American Boy*.

HIS WORD

A very prosperous business man tells that when a boy he made a contract to work for a firm for five years at seven dollars and a half a week. Only three years had elapsed when another firm offered him three thousand a year as their buyer, such was his skill in judging goods. He refused, never mentioning the offer to his employers, nor hinting at breaking off the contract, which was verbal. His own firm at the end of the time paid him ten thousand a year and he is now a partner.

Questions: Which is the more binding, a promise made verbally or a promise made in writing? Would he have kept his word if he had remained, but slackened in his attention to his duties? If you had promised to mow a man's lawn for fifty cents and another offers you seventy-five cents to mow his, what would be your duty? If you had promised your mother to come home from school to take care of the baby and you should learn when you reached school that your playmates were going on a picnic, what would be your duty? Which is more binding, a promise made to children or to adults? Which is the more binding, a promise made by children or by adults? What advantage is it to one's self to keep promises? What advantage to others? When only may a promise be broken? Suppose that by not keeping a promise to a friend you should lose five dollars or a desired position, what would be your duty?

See also story of the Duke of Wellington.

GRADES VII and VIII (12-14 Years)

In these grades the work of the previous ones should be reviewed as the different phases of the subject come up in the incidents of the school life or are met in current literature. In addition to this some consideration should be given to cases where veracity is not a duty, for the chil-

dren have noticed by this time that there are occasions when those whom they love and respect do not tell the truth.

A young man unjustly accused of horse-stealing in a frontier town escaped from his captor and hid. A mob intent on hanging him met his wife whom they did not know and asked her if she had seen Mr. S.—going north. She said “Yes,” although she had just helped her husband off to the south. Did she witness to facts? Why not?

A man and his wife and child were thrown out of an automobile. The child was killed, the mother was picked up unconscious, while the father escaped with a few bruises. The lady was of an extremely nervous temperament and for some time her reason was despaired of. In her first lucid moment she asked: “Is Margaret all right?” Her husband fearing that the shock of her child’s death might either destroy her reason or kill her, told her that Margaret was all right. Was the husband bound to tell his wife the truth? Why not?

Ask the children for other cases where the moral obligation of veracity ceases. The cases of insane persons and thieves will be suggested. The law of veracity, of witnessing to facts, then stands except in cases where murder might result, in cases of severe illness where death might result, and in cases of malefactors and the insane and idiotic.

GRADES IX (14–15 Years)

Distinction Between Veracity and Truthfulness.—Veracity means a correspondence between words and the facts as one knows them, between words and thoughts. Truthfulness is a correspondence between thoughts and realities. To be veracious, one need only to give utterance to what he believes; to be true, it is necessary that

his beliefs harmonize with facts as they really are. A man who is ill may say that the coffee with three lumps of sugar in it is not sweet. He speaks his belief and is, therefore, veracious. But he is not true because his belief is not in accordance with facts. In the case of the boys frightened at a sign-post, the one who told his parents that he had seen a ghost was veracious because he told what he believed. The other was true because his thought corresponded to the facts.

When John comes to school in the morning he finds his knife is not in his desk where he had left it the night before. Because the janitor has been the only one in the room in the interval, John suspects the man to be the thief. If he tells his suspicions he might be veracious because his words correspond to his thought; but he would not be true, because he does not *know*. Gossips may be veracious but they are never true.

Truthfulness means really an inward state, the harmony of the soul with God's laws. If a builder uses sham material or scamps his work he is not true because he is not working in harmony with God—is not following his laws of weight, pressure, thrust, etc. It is said of a certain San Francisco builder that not one of his buildings was destroyed by the earthquake, so true was his work. An architect to be true must follow God's laws of lines and curves and proportions. The farmer to be true must follow the divine laws, he must feed the soil and cultivate. If he does not, he may be veracious, his words may express his belief, but he is not true because he does not investigate and find out the eternal laws.

The children should instance other classes of people who are not true: cabinet makers who use glue and over-ornament; inspectors of dairies, buildings, banks, etc., who do not make adequate examinations; lawyers who seek

acquittal for their client instead of justice for him and society; any man or woman who does not follow the laws of his calling.

In order for children to grow into this loyalty, into true manhood and womanhood, great care must be taken not to stamp out their individuality. The public school with its necessary uniformity of instruction inevitably tends to produce individuals molded in the same pattern. A dead monotonous level of sameness is the result. To free from this bondage, to counteract this tendency of the system, every effort should be made to develop individuality, to develop the child along the lines of his own being, to be himself and not someone else. Every attempt to think with his own mind, to feel with his own heart, to express his own personality, should be heartily seconded, every show of initiative and independence and frank speech cordially encouraged.

It is hardly necessary to say that the teacher should place generous confidence in children and receive what they say freely. If there is occasion for doubting the truth of anyone, the suspicion should be kept to one's self and every means tried to help the child by private assistance. The child with a tendency to falsehood should have the same care and pity as if he had a bodily disorder.

Think truly and thy thoughts
Shall the world's famine feed;
Speak truly and each word of thine
Shall be a fruitful seed;
Live truly and thy life shall be
A great and noble creed.

—*Horatio Bonar.*

*Dare forsake what you deem wrong,
Dare to do what you deem right,
Dare your conscience to obey,
Not dare alone but dare with might.*

CHAPTER III

COURAGE



THE chapters on this subject in Everett and Adler should be studied as a prelude to this series of lessons. They are so complete and admirable that only a few general remarks are necessary here. The timid child should be encouraged to play, for hardness and the qualities developed by play are a great aid to courage. Dislike to play often arises from defective eyesight and sometimes from defective hearing. Both eyes and ears should be examined at the beginning of the school year. Most children have courage in one direction or another. This should be found and opportunity for exercise in it given; the child should be praised and encouraged to think that if he can show courage here he can there. Above all, the child should be led to see the chain of cause and effect, the law of causality which governs the world, for much of fear springs from a dread of the unknown.

The most effective moral training is the example set by their elders. Miss Martineau truly says that if their daily life shows that they fear nothing but doing wrong, the fears of the children, both timid and bold, will take this direction. Taking advantage of the imitative tendency in children they should make occasion to show not only physical timidity resolutely overcome—breasting a blizzard, braving a mouse, defying superstitions—but moral courage, the courage that fears nothing but wrong doing—no pain, no disgrace but the pain and disgrace of conscience. The same spirit will strengthen in the children. Their fear, their courage, will follow the direction of their teachers' and their parents'.

Care should be exercised not to exalt unduly mere physical courage nor the single act of courage, which is often the result of impulse on the spur of the moment without thought or consideration. (See HEROISM). The last stanza of *Jim Bludso* is omitted because it preaches that his one act largely condoned the evil acts in his life, the constant breaking of the laws of God and man, spoken of in the opening stanzas also omitted.

“He seen his duty, a dead sure thing,
And went for it, then and thar.”

Yes, but he had seen his duty in the every day affairs of life and had not “gone for it, then and thar.” A man may not swear, drink, gamble, fight, be a disgrace to his family, a terror to the community and then through one brave act, even though at the cost of his life, be fitter for life eternal than those who try to do their duty every day. No poem or story should be used for illustration that shows that a man is almost everything that is mean but he is not a coward and that that one quality of physical bravery spreads a cloak of righteousness over the rest. But moral courage and the daily performance of duty should be exalted. When an act of heroism is referred to with affectionate admiration as a good and happy thing, some such remark as, “Let us watch now to see if he has moral courage to correspond, that grandest of all courage, the courage to fear wrong,” should be made. The “courage of the commonplace” should always be exalted over “the courage of the crisis.”

KINDERGARTEN AND GRADE I (1-7 Years)

a. In Storms, Darkness, When Alone.—While physical fear is largely a matter of temperament, yet it is possible nearly, if not quite, to overcome it. The secret lies largely in distracting the attention.

The lessons on storms should be given in calm weather.

Speak of the cause of storms, the good they accomplish, their long journey across the continent, illustrating with weather maps. Fortify them by the knowledge that the danger from an electric shock is over when the flash is seen, that the building is perfectly protected by lightning rods or tall trees near that act as rods to convey the electric charge to the ground. Ignorance is the mother of fear, and, so, explain to them the theory of lightning rods. Take the children with you on an investigating tour to see that the rods are in perfect condition. Give directions how to secure safety: avoidance of drafts, of high trees when storm-caught in the open, refuge under low bushes or in low buildings, etc. When a heavy storm of thunder and lightning occurs, either change to your most interesting lesson or exercise, or else, stopping all lessons, call their attention to the beauty and grandeur of the storm, the beauty and mystery of the flash with its tantalizing glimpses of ineffable beauty, and the majesty of the reverberating thunder. Speak of Franklin's wonderful courage in drawing down the lightning from the clouds, ignorant as he was whether the silk would act as a protection. Have them recite some poem on storms or sing some song that excites and strengthens the soul.

The fear of darkness is largely a matter of cultivation. Parents create it by peopling the darkness with imaginary evil powers for purposes of discipline. "Look out or the bogie man will catch you." By use of fairy tales, this influence may be somewhat counteracted by filling the child's mind with images of lovely helpful beings, elves, fairies, brownies, that work in the dark. Dwell upon the loveliness of twilight, upon the naturalness of dark, upon the exceeding beauty and majesty of the night with its starlight and moonlight. Encourage them to select a star or planet for a friend and to watch it in its travels

about the heavens. Make them acquainted with our sister planet, Mars, which the youngest child can easily find from its red color, and the probability that it has inhabitants, people of a highly organized type, who, in the absence of much water on their planet, have dug enormous canals to bring down the water from the polar snowcaps to irrigate the land. Encourage them to think in darkness of the Martians as watching the earth. Teach little poems about the moon and the stars, which they may use in wakeful night hours.

When one is alone every noise seems magnified. When other people are about not only does the noise they make hide the lower natural noises but the mind, being intent upon things connected with their presence or one's work, pays no attention to these undertones. But they are there—the moaning of the wind, the scurrying of mice, the warping of the woodwork, the creaking of the shutters. Therefore, the point is, not to hear them when alone. This can be done by occupying the mind with something else. Do some work that will require concentrated attention or make a noise. Many women who have “proved up” homesteads on lonely prairies have done all their carpentering work in the evening for the sake of the cheerful noise and the attention necessary. An absorbing story read aloud or repeating some poem of a martial and courageous nature, serves the same purpose. Whistling to keep up one's courage has a psychological basis.

Proverbs, Poems, Stories

Fear always springs from ignorance.—*Emerson.*

Fear doubleth danger.

Cowards die many times before their death.—*Chinese Proverbs.*

The valiant never taste death but once.—*Shakespeare.*

The truth will make you free.—*Bible.*

THE MOUSE AND THE MAGICIAN

The Mouse living in great fear of the Cat asked a Magician to change it into a Cat. But it now became so afraid of Dogs that it asked to be turned into a Dog. But in this form it lived in great fear of the Tiger. Sure that in this lordly form it would never feel fear, it asked to be changed again. But to its dismay it found itself pursued and hunted by Man and it besought the Magician to change him into a Hunter. The kindly Wizard had no sooner done so than he jumped in fear of a Mouse which ran out of its hole.

"Go back and be a Mouse," said the angry Magician. "Know that courage depends upon yourself."

THE STORM

I bring fresh showers for the thirsty flowers
 From the seas and the streams;
 I bear light shade for the leaves when laid
 In their noon day dreams.
 From my wings are shaken the dews that waken
 The sweet birds, everyone,
 When rocked to rest on their mother's breast
 As she dances about the sun.
 I wield the flail of the lashing hail
 And whiten the green plains under;
 And then again I dissolve it in rain
 And laugh as I pass in thunder.
 I sift the snow on the mountains below
 And their great pines groan aghast,
 And all the night is my pillow white
 While I sleep in the arms of the blast.
 Sublime on the towers of skyey bowers
 Lightning, my pilot, sits;
 In a cavern under is fettered the thunder,
 It struggles and howls by fits;

Over earth and ocean with gentle motion,
This pilot is guiding me.

—From *Shelley's Cloud*.

THE WIND*

I saw you toss the kites on high
And blow the birds about the sky;
And all around I heard you pass,
Like ladies' skirts across the grass—
O wind, a-blowing all day long,
O wind, that sings so loud a song!

I saw the different things you did,
But always you yourself were hid;
I felt you push, I heard you call,
I could not see yourself at all.
O wind, a-blowing all day long,
O wind, that sings so loud a song!

O you that are so strong and cold,
O blower, are you young or old?
Are you a beast of field or tree,
Or just a stronger child than me?
O wind, a-blowing all day long,
O wind, that sings so loud a song!

—Robert Louis Stevenson.

THE WONDERFUL WORLD

Great, wide, beautiful, wonderful World,
With the wonderful water round you curled,
And the wonderful grass upon your breast,
World, you are beautifully dresst.

The wonderful air is over me,
And the wonderful wind is shaking the tree—

*From "Poems and Ballads"; copyright, 1895, 1896, by Charles Scribner's Sons.

It walks on the water and whirls the mills,
And talks to itself on the top of the hills.

You friendly Earth, how far do you go
With the wheat-fields that nod and the rivers that flow,
With cities and gardens and cliffs and isles,
And people upon you for thousands of miles?

Ah, you are so great and I am so small,
I can hardly think of you, World, at all;
And yet when I said my prayers to-day
My mother kissed me and said quite gay,

"If the wonderful World is great to you,
And great to father and mother, too,
You are more than the Earth, though you are such a
dot!

You can love and think and the World cannot."

—William B. Rands.

THE MOON

That orb'd maiden with white fire laden
Whom mortals call the moon
Glides glimmering o'er my fleece-like floor
By the midnight breezes strewn;
And wherever the heat of her unseen feet,
Which only the angels hear,
May have broken the woof of my tent's thin roof,
The stars peep behind her and peer.

From *Shelley's Cloud*.

THE MOON

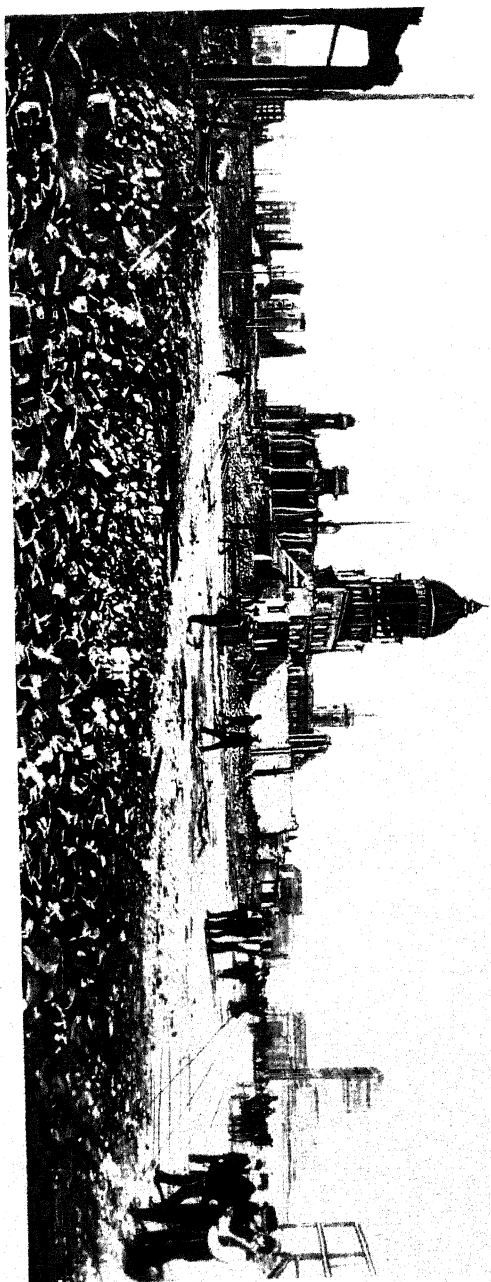
Lady Moon, Lady Moon, where are you roving?
Over the sea.
Lady Moon, Lady Moon, whom are you loving?
All that love me.

Are you not tired with rolling and never
Resting to sleep?
Why look so pale and so sad, as for ever
Wishing to weep?
Ask me not this, little child, if you love me;
You are too bold;
I must obey my dear Father above me,
And do as I'm told.
Lady Moon, Lady Moon, where are you roving?
Over the sea.
Lady Moon, Lady Moon, whom are you loving?
All that love me.

—*Lord Houghton.*

A RAIN DROP

Tell them the history of a rain drop in the form of a story: How perchance it lies rocking gently on the shore of a sunny sea, beneath violet skies, listening to the whispering of the palms and breathing the luscious scents of the tropics. Suddenly it finds itself being drawn up in the form of invisible vapor by the sun, drawn up and up until just as it loses sight of its beloved island it is suddenly seized by a wild boisterous wind that whirls it, again a rain drop, with a host of companions north and farther north in its outstretched wings. The cloud, as the mass of drops is now called, grows colder and colder until it almost freezes to death, when suddenly it finds itself falling, falling and it sees that it is a snow crystal. But all of its companions, equally lovely and perfect, are falling, so that when it reaches the earth in Greenland it is buried beneath its sister flakes. The pressure becomes so great that to its dismay it loses its exquisite form and becomes ice, a part of a great glacier. This great mass of ice moves slowly down the mountain side into the sea where the great waves dash against it in the



endeavor to destroy it. Finally they succeed in breaking off a huge mass and the drop is now part of a huge iceberg which drifts slowly southward, ever southward, becoming smaller as the waters become warmer until the last of it disappears into the warm waters about and the drop happily finds itself again near its beloved island.

—*Adapted from Youth's Companion.*

Vary the story by having the wind precipitate the drop on the Rockies or, meeting a cold wind, drop it in the struggle between the two in the rainstorm. During the storm question them where they think this storm has come from and trace the travels of the raindrops on a map.

TWINKLE, TWINKLE, LITTLE STAR

Twinkle, twinkle, little star!
How I wonder what you are
Up above the world so high
Like a diamond in the sky.

When the glorious sun is set,
When the grass with dew is wet,
Then you show your little light,
Twinkle, twinkle, all the night.

In the dark blue sky you keep,
And often through my curtains peep,
For you never shut your eye
Till the sun is in the sky.

As your bright and tiny spark
Guides the traveler in the dark,
Though I know not what you are,
Twinkle, twinkle, little star.

—*Jane Taylor.*

b. In Bearing Pain, Punishment, Bodily Ills.—Courage depends largely upon strength of Will which must be

cultivated in all possible ways. (See SELF-CONTROL.) Fortify the child by insistence upon the power of the Will, the power to do anything. Will is master of the body. To let the body rule is like letting a slave rule its master. Will decides what one shall do. "You can cry when in pain or you can show the strength of your will by smiling. Your Will can make you endure pain like a hero, or, if it be weak, like a coward." Upon yourself depends whether you are a hero, wearing proudly the white feather, or a craven cowering under the yellow feather.

Cite examples of triumphant bearing under pain. Louisa May Alcott wrote "The Old Fashioned Girl" with left arm in a sling, head aching and no voice. Robert Louis Stevenson was an invalid all his life but he bore his pain and suffering with cheerfulness and gayety. Chinese Gordon when shot in the leg at Kintang would not allow himself to be taken to the rear, but led the battle with his accustomed vigor to its triumphant end.

Maxims, Stories

Better to whistle than to whine.

FRANK NEWBERRY

A boy, sixteen years old, residing at Union Hill, N. Y., by the name of Frank Newberry, was employed by a company that was removing an old railroad structure. While at work going down a ladder he missed his footing and plunged ninety feet, bumping against rocks and timbers. His fellow employees carried him into a house nearby where a doctor attended him. The boy had a compound fracture of the left shoulder and the ligaments of the same shoulder were torn. His right thigh was twisted and the whole body was terribly bruised. The boy refused to allow the doctor to administer chloroform to him and while the doctor worked the boy sang. He

declined to go to the hospital and was taken to his own home where he will probably recover. The doctor says that in his opinion the boy's bravery is without a parallel. —*American Boy*.

SINGING UNDER DIFFICULTIES

A little seven-year-old boy fell into one of the deep excavations for the New York subway and was taken bruised and suffering to the nearest hospital. When the doctor began to examine his injuries, little James drew a deep breath. "I wish I could sing," he said, looking up at the big doctor. "I think I'd feel weller then."

"All right. You can sing," said the doctor; and James began. So brave and sweet was the childish voice that after the first verse of "The Palms," there was a round of applause from the listeners. As the doctor went on with his examination the boy winced a little but struck up his singing again, and the nurses and attendants, hearing the sweet clear soprano, gathered from all parts of the building until he had an audience of nearly a hundred. Through all the pain of the examination, the child never once lost the tune; and everybody rejoiced when the doctor announced:

"Well, I guess you're all right, little man; I can't find any broken bones."

"I guess it was the singing that fixed me," said James. "I always sing when I feel bad," he added simply; and then he was taken home.—*Wellspring*.

In these cases the Will acted by withdrawing attention from the feeling of pain and fixed it upon something pleasurable and engrossing. Before the introduction of chloroform, patients sometimes went through severe operations without any sign of pain. They afterward said that they felt none, having fixed their thoughts by a powerful effort of Will upon some object in which they

were tremendously interested. Martyrs have suffered at the stake without any sign of pain, their minds being fixed upon the heavenly vision.

Sir Walter Scott dictated *Ivanhoe* while suffering intensely from a painful illness. He resolutely kept his mind upon the story and continued to dictate even when tossing in pain. But when the interest of the dialogue or action became so great that it completely engrossed his attention, he would rise and walk back and forth, utterly oblivious of the pain.

c. In Handling Toads, Spiders, Worms, etc.—What seems instinctive repulsion in these cases is often largely a result of education. Parents here, again, are greatly to blame. Children are intensely imitative. If they see their mothers show fear of toads, they immediately adopt the same attitude. If the teacher handle them freely they will follow her example. Nature study in these grades should be largely directed to these insects and animals, both to afford the teacher frequent occasion to handle them freely and to lessen repulsion through knowledge. Their structure, their often beautiful coloring with its adaptation to their life and environment, their curious and interesting habits and abodes should be studied and their usefulness to man dwelt upon. Many of them are man's faithful servitors; the frog, the toad, the spider all consuming enormous numbers of flies, those dread carriers of disease, while the earth worm burrowing through the earth really plows it. It is considered by Darwin as the great agent that makes the soil suitable for man. What ingratitude to repay such service by fear!

The Devil's Darning Needle, one of which recently threw a city school into such a panic that the teacher deemed it wise to send the pupils home, should receive attention. It is exceedingly beautiful, so beautiful that the Germans call it "virgin of the water" and "gauze fly,"

while the French call it "demoiselle." It is exceedingly helpful to man, destroying hordes of insects that annoy his person and his health. Its habits and mode of living are most interesting. The metamorphosis of homely caterpillars into beautiful moths and butterflies should be watched. The kindergarten and the first two grades should each have its pet toad, its pet spiders of different kinds and an observation beehive, as well as the animals referred to elsewhere.

GRADE III (8-9 Years)

a. Correction of Superstitious Ideas.—Here again the parents are at fault. Children should not be told stories of ghosts, witches and sorcery, nor should fear of them be used for disciplinary purposes. Such teaching results in superstition, such as the belief of a whole neighborhood in one of the Middle States that all its cows were bewitched by a certain old woman. It came out in the trial that resulted that certain protozoa in the stream from which all the cows drank were the cause of the disease.

"The truth will make one free." Where there is no knowledge of the order of nature, no rational idea of causation, the most absurd ideas find lodging. It is because they do not know that there is no effect without a cause that some believe it unlucky to spill salt, to see the new moon over the left shoulder, to leave a house other than by the door one entered, etc. To correct superstitious ideas and to prevent their lodgment, develop the courage and spirit to investigate, to find the cause whose effect they see. The only real bar to superstition is a deep realization of the law of cause and effect, that there is no effect without a cause and no physical effect without a physical cause. Take up some of the tricks of legerdemain and show how the effects are pro-

duced. Discuss some of the common phenomena of everyday life in relation to their causes, even such simple things as the difference in the methods of lapping by cats and dogs, in the hanging of the quarters of the moon, etc. Whenever and wherever in the eight years' course, anything seems mysteriously inexplicable to the children, trace the cause. Insist constantly upon the law of causality as governing all phenomena.

There are two superstitious ideas that need special attention, that about the number thirteen and that about Friday. To correct the former superstition, refer to the fact that the first settlement in America was made on May 13th, that St. Augustine was founded Nov. 13th, and that there were thirteen states in the original commonwealth that has become to-day so great and powerful. Jestingly show that the name Geo. Washington contains thirteen letters, that he was born in 1732, whose figures added equal thirteen, that he was sixty seven years old when he died, whose figures added make thirteen. Yet there was never a more successful man than Geo. Washington. Tell them of the famous "Thirteen Club" of New York to which many of the most prominent men in the country belong, including Grover Cleveland and Theodore Roosevelt, as honorary members. This club of thirteen dine every month on the 13th at thirteen minutes past a certain hour and eat thirteen courses. The soup always contains Italian pastry shaped in the figure thirteen. The dues are thirteen cents a month and the dinner always costs \$1.13. The purpose of the club is to destroy superstition. They immediately test every superstition of which they hear.

As to Friday, it was on that day that Columbus discovered America. Washington was born on Friday, as were Bismarck, Michael Angelo, Dante, Tennyson, Dickens and many other noted men. Dickens always

laughingly ascribed his success to the fact that he made a point of beginning things on Friday.

Columbus sailed from Palos Friday, Aug. 3, 1492, discovered the New World Friday, Oct. 12, 1492, sailed back to Spain Friday, Jan. 4, 1493, and on Friday, June 13, 1498, he first saw the continent of America. On Friday, March 10, 1620, the Mayflower first disembarked a few persons on American soil at Provincetown and on Friday, December 20, 1620, it landed all at Plymouth Rock. The union of the colonies was finally made Friday, May 20, 1775, the Battle of Bunker Hill occurred on Friday, June 17, 1775, and the surrender of Saratoga, Friday, October 17, 1777, and that of the English at Yorktown, Friday, October 18, 1781.

The prominent events of school life should be arranged to fall on Friday or on the 13th wherever possible. The changes made in the calendar should be referred to.

THE CROSS-ROADS

Two country boys were going home late one night from spelling school by an unfrequented road when they suddenly came upon a frightful shape with arms opened wide to catch them. One boy ran away in an agony of fear, and told his parents that he had seen a ghost. The other said to himself, "I will not run. I will see what it is." He went up to it and found it to be a sign-post. The truth freed him while the other remained a slave to fear and superstition.

b. Courage to Do Right or Moral Courage.—When John skated over thin ice to rescue Philip who had fallen into a hole, he showed what kind of courage?

Johnny's mother told him not to leave the house while she was gone. His chum Will came in her absence and asked him to go skating. "O I would like to, but I can't. Mother told me to stay here till she came back." "O

pshaw! Come on! Don't be a baby tied to your mother's apron strings." "No, I can't go till she comes back." "Sissy! Sissy! You're a Sissy!" and Will went away taunting and sneering.

Questions: Why did Johnny not go? Was he a coward or brave when he refused to disobey his mother? If he had gone through *fear* of being called a coward and a sissy, would he not have been a coward? What kind of courage did Johnny show in this case? If one takes a dare to do wrong, is he cowardly or brave? To take a dare to do wrong is cowardly because it shows fear to do right. Which took the most courage, to rescue Philip when he was in danger of drowning or to withstand Will's ridicule when he refused to go skating? Which is the harder to meet, physical danger or the ridicule of one's comrades? Which is the nobler then, physical or moral courage? Where do the defenders of a fortress pay most attention, to the weak or strong places? Which kind of courage should we pay special attention to developing?

Keep a calendar of moral courage. Have one half of it colored red, "the red badge of courage," the other half yellow, "the yellow streak of cowardice," and each night put in marks corresponding to your moral courage or moral cowardice during the day. Decorate it with one or more of these apothegms:

Any softy can go crooked but it takes sand to go straight.—*Motto of Some Iowa School Boys.*

Always to do the thing that one is afraid to do.

It is the greatest courage to be able to bear the imputation of want of courage.—*Henry Clay.*

Start right and go straight on.

Stories

THE BOY AND THE PITCHER

"See how hard that boy dares strike his pitcher against the post," said a mischievous lad to his companion. The

boy who stood softly tapping a pitcher against a post, regarding this as an appeal to his courage, at once began to strike a little harder and harder, till, by and by, the pitcher was broken.—*Cowdry's Moral Lessons*.

Questions: Did he show true courage in breaking the pitcher? No, because he was *afraid* to refuse to do a thing which he knew to be *wrong*. What did he show? Cowardice, because he was *afraid* to do the *right* lest he be called a coward.

THE PEACH ORCHARD

A group of boys were on their way to their swimming hole when one of them proposed to take a longer way there so as to pass a peach orchard and get some peaches. Only one boy spoke against it. He urged that it would take so much time that there would not be much left for the swimming, that a high board fence surrounded the orchard, which would be difficult to climb, that a heavy punishment would follow if they were caught and that their parents would not approve it.

All the boy's objections were answered by the leader and the group was just about turning to go when another boy came running up to join the party. "What's up?" he cried. "Oh, we're going to Jones's peach orchard to get some peaches. Come on." "Not I," returned the boy. "That's stealing and I don't steal. Neither do you fellows. Come, let's hurry up for the hole!"

"Coward! Coward! You're a coward if you don't come! Don't you see we are all going! Come on and don't spoil the fun!" cried several of the boys.

"I'm no coward and I'm no thief. I shall never take what does not belong to me if all the world calls me a coward! I'm off for the hole!" And he started on accompanied by the one who had first objected and by two or three of the others who had taken no part in the discussion.

Questions: Who showed the truest courage? Why did not the boy who first objected show as high courage as the other boy? Because he hunted up reasons for refusing instead of using the one main reason, viz., that it was *wrong*. Did the boys that remained silent exhibit true courage? Did they show any *want* of true courage? If the last boy had not come up and taken the decided stand that he did, what course would the silent boys have probably pursued? Suppose that they had just walked silently away when the proposal was made, would that have been the highest type of courage? What is the highest type of courage? To refuse boldly to do a wrong thing because it is wrong. Do you think that the leader really thought these boys cowards? Do you not think that he really respected them more than he did those who followed him?

In case you were to see a person set fire to your neighbor's house, what is your duty?

If a neighbor see a thief taking valuables from your father's house, what do you consider his duty to be?

Suppose you saw a tramp placing a rail upon a railway track in order to cause a wreck, what is your duty?

But suppose you were threatened with violence if you revealed their secret purpose of wrong, what ought you to do?

Suppose your very best friend gets into trouble in which you know that he is very much to blame. If you are called upon by parents or the proper authorities to state the facts in the case, what is your duty?

What is your duty, to lose your friend by exposing his fault, or to conceal it and prevent justice being done to all parties? In case all your associates threaten you with their displeasure or even with violence, if you reveal their secret plans of mischief, what is still your duty, what is the course of the highest courage? Suppose, in the

orchard case, the boys in their ignorance had taken the fruit of a small tree just beginning to bear, which was very valuable and the only one of its kind in the orchard. The owner, discovering the loss which was very great because he had been experimenting with the tree, learned that a number of boys had been swimming in the "hole" that same day and sought one of them asking if he knew anything of the matter. What was his duty? If you see a man attacked by two or three others what is your duty? If you see a person trying to do right and others trying to prevent him from doing so, what is your duty? Suppose that the thieving boys in the orchard case had persecuted the one who had furthered justice by telling what he knew, what was the duty of his companions? When you see persons ridiculing or opposing others for trying to do what they think right, what do you infer of the moral courage of such people?

What is the first question to be asked in regard to any plan? (Is it right?)

Is it necessary for us, when we have decided what is right for ourselves, to say to others what we think is right? Can anyone possess true courage who is ashamed or afraid to speak and act just as he thinks is right? Why is the courage to do right the noblest courage?—Adapted from *Cowdry's Moral Lessons*.

Proverbs, Quotations, Stories

Who does not withstand has no standing ground.

—Coleridge.

No man can rise to honor without a stiff backbone.

—Russian Proverb.

Quit yourselves like men.—*Bible*.

I dare do all that may become a man.—*Shakespeare*.

STONEWALL JACKSON

Stonewall Jackson while at college was once at a supper given by one of his classmates. When the fun was at its

height some one pulled out an indecent picture and it passed around the table. When it came to Jackson, he glanced at it, tore it up, saying, "That is silly and beastly," and went on telling a good story. "Instantly there was a stiffening of the moral fiber in every one present," said the one who tells the story. "A lot of us felt just as Jackson did but we had not the courage to speak up. We were afraid of the ridicule. But now each one said to himself, 'It is easy for Jackson to be decent and manly, why not for me?'"

This should be emphasized, that moral courage never has to withstand ridicule long, that in the end it always excites admiration and emulation.

PROF. DRUMMOND'S SCHOOLBOYS

One day there was a football match between the boys of one of the Edinburg schools and a team from another city. During the first part of the game, the strangers used bad language. Mr. Drummond's boys determined that this should be stopped; but to stop it required a great deal of courage for it was an unheard-of thing to do, and they were doubtful as to the best way to go about it.

Should one of their number remonstrate with the offenders, they would simply laugh him to scorn as a prig. Finally it was decided that what one might not do they could all do as a body. So, at "half-time," the Edinburg lads all together marched up to their visitors and one quietly told them that either the swearing or the game must be stopped and, further, if the game was called off, the school would never again play a match with this visiting team.

The announcement was received at first with incredulous amazement, but the Edinburg lads quickly convinced their opponents that they were in dead earnest—and they had their way.—*Wellspring*.

SISSY ROOSEVELT

Theodore Roosevelt was called Sissy Roosevelt while in college because he conducted a Sunday school class, which he would not give up to join his comrades in their Sunday doings.

GRADE IV (9-10 Years)

a. Courage to Select Good and Avoid Evil Associates.— If you are interested in athletics, with whom' do you naturally associate? If you are interested in music? "Birds of a feather flock together." Do wrens associate with crows? Robins with eagles? If you see a boy intimate with another whom you know to be studious, what would you infer of his tastes? If you see a boy intimate with another whom you know to be a cigarette smoker, what would you infer as to his habits? The character of one's associates proclaims loudly one's own character. If a boy really determines to keep from gambling, smoking, drinking, will he associate with those who do?

When John says that he did not want to smoke, or gamble or drink, but all his friends did it and they led him into it, what does he confess to be the matter with him? A weak will, a lack of moral courage. In what two ways is he a coward? Lack of courage to choose his friends, lack of courage to stand by what he knows to be right. Do we have to go with whom we are thrown or may we choose our comrades? If an acquaintance swear, drink, gamble or is trifling, vile, dishonest, or is devoted to one thing, money, athletics, dress, society, can he or she do much for us?

One's future depends largely upon one's friendships: first because people judge us by our associates and are influenced in their attitude toward us by those judgments, and, secondly, because our associates mold our

character, unconsciously creating in us their standards and thereby changing our natures. (See instinct of imitation under MOB-SPIRIT and PLAY.) "We are a part of all that we have met," says Emerson. Everyone who touches us leaves his mark upon us. To be molded aright, therefore, one must choose his companions aright.

Proverbs, Stories

Evil communications corrupt good manners.—*Bible*.

He that lies down with dogs will get up with fleas.—*French and Italian Proverb*.

If you sit down with one who squints, before evening you will become cat-eyed.—*Greek Proverb*.

It is bad for puppies to play with cub bears.—*Danish Proverb*.

Tell me with whom thou goest and I will tell thee what thou doest.—*Dutch and Spanish Proverb*.

The rotten apple spoils its companions.—*Sp. Proverb*.

Go not to hell for company.—*Danish Saying*.

Bad examples are contagious diseases.

Keep good company and one shall be of the number.

—*Herbert*.

Live with wolves and you will learn to howl.

—*Sp. Proverb*.

The devil seldom enters where no latchstring is hung out. Evil persons do not seek us unless they think we are kindred spirits. Our attitude invites or repels.

Tell me whom you admire and I will tell you what you are. Do you admire mean men? Your own nature is mean. Do you admire rich men? You are of the earth-earthly. Do you admire honest, brave, manly men? You are yourself brave, honest, manly.—*Sainte Beuve*.

DOG TRAY

Tray was a very good dog. One day a very bad dog named Bruno asked him to go to the village with him.

Tray said he would go if Bruno would behave well. Bruno promised to do so and they set out together. When they reached the village, Bruno barked at every child, worried every cat, and quarreled with every dog he met. So the villagers ran after the two dogs and beat both of them soundly—Bruno because he was bad and Tray because he was found in bad company.

A man is judged by the company he keeps.—*Old Fable*.

THE FARMER AND THE STORK

A Farmer placed nets on his newly sown plow-lands and caught a number of Cranes which came to pick up his seed. With them he trapped a Stork, which earnestly besought the Farmer to spare its life. "I am no Crane. I am a Stork. You can see that my feathers are not the least bit like a Crane's." The Farmer said: "It may be as you say. I only know that I have taken you with these Cranes and you must die in their company."—*Æsop*.

AVOIDING EVIL COMPANIONS

A little five-year-old had been put on the car in care of the conductor who was to put him off at a certain street. A young man with a box of candy sat next and offered the child some chocolates. The boy politely refused. The young man insisted but the child said, "My mother told me not to eat candy." "O well, your mother isn't here, now. She'll never know. Come! Take some." Again the little boy refused but still the young man persisted. Finally with a quivering lip, the child got down, walked to the farthest end of the car and climbed up into a seat. "Bravo, bravo!" cried an old man, and the passengers applauded the boy who was not afraid to run away from temptation.

b. To Confess Faults and Accidents.—Colbert in his early life was an apprentice in the shop of a merchant.

In selling a piece of goods to a banker he made a mistake in his figuring and made a large over-charge. The banker paid the bill without noticing the mistake. When the merchant glanced over the accounts at night he detected the over-charge. He congratulated Colbert on his mistake and in his joy told him that he would share the profit with him. But Colbert, grieved and shocked at his mistake, refused the money and immediately went to the banker, told him of the mistake and paid him back the over-charge out of his own savings. The merchant at once dismissed him from his service. But the banker became interested in a boy that had the courage to confess his fault when he knew that it would mean dismissal and took him into his own employ. This courage to do what he thought right was one of the factors that helped Colbert in every danger and difficulty. He became prime minister of France and one of its greatest statesmen.

When Lincoln was clerking in a store he made a mistake of a few pennies in making the change for the wife of a farmer who lived six miles out in the country. After the store was closed Lincoln walked out to the farm, explained and rectified the mistake and then walked back.

In playing with the cat, Clarence accidentally knocked the goldfish globe off its stand, which crashed to pieces. Thinking that he would be punished if he confessed the accident, Clarence wondered whether he would not better lay the blame on the cat, who could never disclose the real doer. If he did not own up would he be brave or cowardly? Why cowardly? *Afraid* of a whipping. If he confessed, was he afraid? Yes, afraid of doing wrong. What is the only fear that is bravery? Fear of doing wrong.

Suppose that in passing through a gate you should accidentally break a hinge or latch, or, in passing through a garden, destroy a fine flower, or forgetfully leave a gate



open so that chickens, dogs or cattle get into a garden or field and work great damage, what should you do?

Suppose that you have borrowed a book and have accidentally torn a leaf or marred it in some way, what is your duty when returning it?

Suppose you have borrowed something of your neighbor—a toy, a cart, a lawn-mower, water-hose—and injured it *where it is not likely to be seen*, what is your duty?

Suppose that in playing ball you have accidentally broken a window of a neighboring house or of the school-house or other public building, what is your duty?

If you do not perform this duty of confessing faults and accidents, are you brave or cowardly? Why?

The teacher's attitude should be that of scorn towards fear of whippings or anything done to the body in punishment. It is only the soul that can be really hurt. Fear of hurting that by lies, deception, or non-performance of duty, is the fear that is noble.

For this lesson use, also, the story of Washington and the hatchet, and of Washington and Payne.

c. In Danger and Difficulties.—As to difficulties with lessons, Prof. James finely says: "Appeal often to the fighting instinct. Make a pupil ashamed of being 'downed' by fractions, scared by percentage. Rouse his pugnacity and he will rush at the difficult places with a sort of inner wrath at himself that is one of his best moral qualities. A victory under such conditions becomes a turning point and crisis in his character. It represents the high water mark of his powers and serves thereafter as an ideal pattern for his *self-imitation*. The teacher who never rouses this sort of pugnacious excitement in his pupils falls short of one of his best forms of usefulness."

As to dangers and other difficulties encourage the children to train themselves as did the man in the following story from the *Youth's Companion*.

THE HABIT OF GOING ON

"Didn't that noise startle you dreadfully?" asked the hysterical sightseer of the cool-headed man who was acting as impromptu guide along the rocks.

"I'm so busy looking out for the path ahead that I haven't got time to notice the noises behind me," said the man.

Afterward, the man explained that as a child he had been nervous and afraid of sudden noises and alarms. One day, at his first visit to a great city his wise father had said to him, "Don't turn your head every time you hear a brick fall. The brick that has fallen down behind you won't hurt you; it is only the bricks ahead that you have to look out for. Just look out ahead and keep on going."

From that time he had tried to train himself not to jump at unexpected sounds, not to speak quickly at a sudden alarm but to hold himself firm and quiet while his mind had freedom to work quickly on the new problem of what had happened and what should be done.

Proverbs, Stories

If you don't enter a lion's den, you cannot get his cubs.

—*Eastern Proverb.*

ISRAEL PUTNAM AND THE WOLF

For two or three months the Connecticut farmers near Pomfret suffered greatly from the raids of a very sly but old she-wolf, and were quite at their wits' end to know what to do for every plan to catch her had failed. Israel Putnam had lost seventy of his sheep and goats and a great many lambs and kids had been wounded. The farmers had all suffered so greatly that they all joined in the great wolf hunt of 1742. The night before she had been very nearly caught, barely escaping from a steel trap in which were left her claws. The bleeding paws

had left tracks in the snow. So the farmers started out confident that they would catch her. They found her den within three miles of the Putnam farmhouse, among the crags and boulders of a steep hill. Here for twelve hours they sought to dislodge her, attempting to shoot her, to smoke her out, but in vain. Her lair was too far within. Putnam's bloodhound was sent in but came out wounded and would not again enter. It was now late at night and many of the company disheartened were about to leave when Putnam declared he would go in himself and shoot her. Disregarding the solicitations of the others, he took off his coat and waistcoat, tied a rope around his legs that he might be pulled back when he gave the signal, which was a kick; lighted some strips of birch for a torch and crawled into the cave. The opening was small and the roof came down so low that he was obliged to crawl on his hands and knees, at the same time holding his torch. Presently he saw two fiery eyes glaring at him and heard her savage growls. Seeing that it would be folly to risk an encounter without his gun he gave a vigorous kick. The men thought he had been attacked and drew the rope so vigorously that his shirt was dragged over his head and his back was badly bruised. Arming himself with his gun, loaded with buckshot, he again crawled in. Just as she was about to spring upon him he fired and gave the signal and was pulled out. Waiting for the smoke to clear away, he again entered the passage but very warily. However, he found her dead, and dragged her out. A wonderful feat of strength and courage, which gave him the nickname of Old Wolf Putnam in the Revolution.

BETTY ZANE

In Sept. 1777, Shepherd, the commander at Fort Henry, noticed signs of Indians in the neighborhood and

feeling sure that an attack would be made, ordered the settlers on Wheeling Creek to shut themselves up in their block-houses. From the little garrison a force of thirteen men was detailed to drive the Indians off. From the loopholes of the block-house the besieged saw this force cut down one by one until not a man was left. However, two of the men that fell were not dead and escaped but could render no assistance in the long week that followed. It was a larger force of Indians than they had supposed, under the leadership of Simon Girty, the renegade, while the garrison was reduced to twenty-six, and some of them old men. Girty offered terms but Shepherd resolved to die rather than submit to the traitor and sent back the words, "Tell your leader, never to *him*! Not while there is an American to fire a musket!" Brave words from a commander who had only twelve men to fight five hundred!

All this time the women were running bullets and helping the men in every way. Then one day the commander told them that there was no more ammunition. What was to be done? In Ebenezer Zane's house was a keg of ammunition but it was outside the palisades and sixty feet from the fort. Who would dare risk death from bullet, or tomahawk or torture? Several men volunteered but men's lives were valuable. While Shepherd was hesitating, Betty Zane stepped forward. "Let me go," she said. "You!" exclaimed the commander. "Oh, no!" But before he could say more Betty cried:

"Sir, it is because of the danger that I offer. If I, a girl, should be killed 'twere not so great a loss as if one of the men should fall. You cannot spare a *man*. Let me go!"

So he let her go. The gate was opened and Betty sped through it to the little log cabin. The Wyandottes watched the flying figure but not a gun was shot nor an

arrow, for no one admired courage more than the Indians. But when she returned with the keg in her arms, she was met by a shower of bullets and arrows, for the Indians now realized what the girl's daring deed meant. But she escaped unhurt and rushed through the gate opened to receive her.

Betty had saved the fort for the next day. Before the ammunition was quite exhausted, reinforcements arrived.

THE MAD DOG

A boy and his baby brother were playing in a street of an eastern city when suddenly they heard cries and looking up saw a dog running toward them with tongue lolling out and froth slavering his mouth. People were rushing from the street into the nearest houses, crying, "Mad dog! The dog is mad! Get out of his way!" The little child seemed paralyzed with fear. The boy, realizing that escape was impossible, and remembering the instruction given at school for such an emergency, tore off his coat, wrapped it around his arm and hand and held it toward the dog, placing himself as he did so in front of his brother. The dog leaped and snatched at it until the nearest men, shamed by the sight of such courage, rushed to the rescue. "Why didn't you run?" they asked when the dog was dead. "And leave my brother! Not much!" was the boy's only reply.

THE COURAGE OF THE GREAT HENRY

Henry IV. of France, while only King of Navarre, being seized with nervous trembling at the outset of a battle, cried: "O, cowardly custard of a body! do you quake now? I will take you to a hot corner where you will have something to shake for!" Whereupon he spurred to the heat of the conflict with his quivering body.

GRADE V (10-11 Years)

a. In Peril and Misfortune.—It is not wrong to feel fear. One cannot help the feeling. But it is wrong to yield to it, for the will controls action.

Quotations, Stories

Only a fool feels no fear.—*Napoleon*.

The brave man is not he who feels no fear
For that were brutal and irrational;
But he whose noble soul its fears subdues,
And bravely dares the danger nature shrinks from.
—*Joanna Bailey*.

WELLINGTON

Two aides were sent by Wellington in the battle of Waterloo to do something fraught with great peril. As they galloped along one looked at the other and seeing him white and trembling, said: "You are afraid!" "I am," the other replied, "and if you were half as afraid as I am you would be galloping to the rear." The other turned his horse and rode back to tell Wellington that his brother officer was in such fear that the undertaking would probably fail. "Go back," thundered the Iron Duke. "He may fear, but he probably has already done what you both were ordered to do." This is what had really happened.

Questions: Can one prevent a feeling of fear arising in the mind? No, feeling is not under the control of the will. Is there any shame, then, in feeling fear? What is it then to be a coward, where is the shame? To *yield* to the fear. How can it be controlled? Through the Will because Will controls action. What is cowardice the sign of? A weak Will.

In this lesson stress should be laid upon the necessity of persistent and steadfast courage. Mere impulsive

courage without forethought, without steadfastness, is of little avail. Emphasize the coolness, steadiness and persistence of the first mate in the "Wreck of the Circassian" and of Baumann in "The Rescue from Drowning" and of the steadiness of the rabbit's determination to endure the terrible agony rather than to suffer death.

Quotations, Stories

Set hard heart against hard hap.—*Scotch Proverb.*

When falls the hour of evil chance,

.

Strike, though with but a broken lance,

Strike, though you have no lance at all.

—*Alice Cary.*

THE RABBIT AND THE TRAP

A rabbit caught its foot in a hunter's steel trap. The little creature seemed to know that unless the foot could be set free the hunter would soon come and it must die. So with courage and determination it gnawed off the entrapped foot with its teeth, thus setting itself free though maimed.

THE WRECK OF THE CIRCASSIAN

The ship Circassian was grounded on a bar on the shore of Long Island in the winter of 1876. All on board were rescued. The Coast Wrecking Company was engaged to save the vessel and cargo. Thirty-two of its men were working on the vessel when one of the most terrific storms known in the annals of the coast came up and literally pounded the vessel to pieces. When the signal for help was given every effort was made by the coast guard to shoot a line to the ship but so terrific was the wind that every effort failed, as did every attempt to launch a boat. The ship split in two parts and the doomed men took refuge in the mizzen mast which gradually dipped with its

living load into the water. Four only got to land and they did so through the cool courage of one man, the first mate of the wrecking company.

He and the second mate obtained possession of a piece of cork five feet long and a foot in diameter, fitted it with straps and arranged between themselves to cling to it. When the mast went into the sea they jumped as far as possible from it and then did as planned. Two of their comrades coming up near them, they helped them to the buoy.

The escape of the four men from their terrible peril was due to the cool judgment and resolution of the first mate, who took command of the strange craft. This brave man taught his comrades the course to pursue. Under his direction the four men locked legs with each other. This intertwining of their legs bound them together and served to steady the cork buoy. They were now one mass tossed to and fro in the tremendous waves of the sea. Every other instant they were flooded by a wave. At those times by the command of the mate they held their breath and gripped their buoy tight; then, the danger past, they relaxed their hold a little for rest and breath. In this way they saved their strength and breath till, swept forward by the current and the surf, the moment came which flung them into the breakers. Then, obeying his last command they gave all their reserved force to the desperate plunge for the beach, buffeted by the surf, dragged back by the undertow. In the midst of their struggle, half on foot and half dragged down by the waves, the men of the life-saving station rushed to them and tore them from the waves.
—*Newspaper Clipping.*

RESCUE FROM DROWNING

Louis Bauman, a lad of seventeen, living in a Pennsylvania mining town, received a Carnegie prize for heroic

courage in peril. He, with a number of comrades, had been swimming. As the others were about to leave, Stevick a strong, well-built lad of sixteen, but not a very good swimmer, jumped from the spring-board and went to the bottom. Bauman immediately jumped in to bring him up. But Stevick clutched him so that both went to the bottom. After a terrible struggle Bauman released himself. Then he again got hold of Stevick, who in his blind fear again clutched him so that both again went to the bottom. Though weak and faint and bruised from the struggle, Bauman again managed to release himself. When he came up to the surface he went to shallow water for a few moments to regain his strength and then again went to Stevick's rescue. Stevick was so far gone now that he managed to drag him into the shallow water where the others could wade in and drag them both to shore. Even then Bauman, exhausted and wounded as he was, directed the other boys how to resuscitate the unconscious boy.—*American Boy*.

GENERAL JACKSON AND THE DESPERADO

When Jackson was a judge and holding court in a small settlement, a border ruffian came into the courtroom with brutal violence and interrupted the court. The judge ordered him to be arrested. The officer did not dare to arrest him. "Call a posse," said the judge, "and arrest him." But they all shrank in fear from the ruffian. "Call me then," said Jackson, "this court is adjourned for five minutes." He left the bench, walked straight up to the man and with his eagle eye actually cowed the ruffian who dropped his weapons, afterward saying: "There was something in his eye I could not withstand."

IN THE MINE

There had been a fearful explosion in one of the mines of England. Panic-stricken, the men came rushing up

from the lower level directly into the danger of the deadly afterblast, when the only chance of safety was by another shaft. Only one man knew this, however, and he stood bravely there in that dangerous passage-way warning the men of the perils that lay there and directing them to the way of escape. When urged to go himself the safe way, he replied, "No, someone must stay here to guide the others," and there he stood until all had escaped.—*A Cluster of Pearls.*

There is no poem that stirs the heroic blood of youth like Macaulay's "Horatius at the Bridge." The first year in school is none too early for the children, with their marvelous powers of memorizing then at their height, to learn this noble lay that tells of a great peril greatly met. There are few lines that stimulate to heroic, courageous action as do the following:

He smiled on those bold Romans
A smile serene and high;
He eyed the flinching Tuscans
And scorn was in his eye.
Quoth he, "The she-wolf's litter
Stands savagely at bay:
But will ye dare to follow
If Astur leads the way?"

.
Then outspoke brave Horatius
The captain of the gate;
"To every man upon this earth
Death cometh soon or late.
And how can man die better
Than facing fearful odds,
For the ashes of his fathers,
And the temple of his gods?"

Misfortune is often better fortune if met with courage than what is regarded as good fortune. What seems a

barrier is often simply the material out of which courage may carve success, as Thorvaldsen carved his lions out of the mountain at Lucerne. Cite the case of Lincoln, whose poverty and the circumstances of his early life gave him that knowledge of the people's life and heart that, reared in affluence, he would have missed. He lost the Illinois senatorship but out of that misfortune came the Presidency, because he would not be downed.

Charles Dickens led a life of great poverty and hardship in his youth, spending his days pasting labels on cans of blacking in a dark underground room of a factory. But the knowledge which his life of poverty gave him of the life of the poor, and his sympathy with the life of toil are the basis of his great power as a novelist.

General Grant at the close of his second term as President went to New York to live. With his strong dislike of being idle, he engaged in business. Having but little practical business knowledge, he left the management of affairs entirely to his partner, in whom he had the utmost confidence. But his partner proved unscrupulous and a bankruptcy followed which involved the fortunes of others who had trusted Grant. The General, although then suffering from his last illness, immediately set about with unfailing courage to repair the evil wrought. From his bed of suffering he dictated his famous *Memoirs*, which would never have been written if it had not been for this misfortune. Nor did his courage yield to death until the book was finished.

Sir Walter Scott, with as little business capacity as Grant, engaged in the same business and suffered in the same way from a tricky partner. The debts in this case amounted to some forty thousand pounds which Scott immediately set about to make by his pen. Like Grant, he was then suffering from illness. But out of these circumstances came *Ivanhoe*, one of the world's greatest

novels. He worked on until the debt was paid. Then he died.

Magnificent examples of courage are those of the people of Chicago and Baltimore, who without a moment's hesitancy from faint-heartedness set about rebuilding their cities and their business after their fires, and of Charleston and San Francisco after their disasters of earthquake and fire. Local examples of courage in misfortune should be quoted with affectionate admiration. Impress upon them that "misfortune nobly borne is fortune;" for it is not a question of what comes to a man but always what he does with it—with his opportunities and his means.

FEAR AND DEATH

A Pilgrim once met Cholera coming from the East. "What will you do on this trip?" asked he. "I shall kill 5,000 people," said Cholera, stalking past. On his way back to Europe the Pilgrim again met Cholera. "You said that you would kill only 5,000 people and you have killed 25,000," said the Pilgrim. "No," rejoined Cholera. "I killed only 5,000, as I said. Fear killed the other 20,000."

Courageous people are not nearly as likely to contract disease, especially contagious disease, as timorous persons. Fear seems to destroy the white corpuscles of the blood and when they are reduced below a certain proportion they can no longer successfully fight the germs of disease. Napoleon's indomitable will allowed him to visit plague hospitals with impunity. The depressing influence of fear is well shown in the case of a man reported in the medical papers who found himself suffering from heart disease, the heart giving forth a peculiar sound. He lost strength and finally became so weak that he sent for a physician. The doctor made an examination and found that the peculiar rasping sound was caused by

the action of a little pulley in the man's left suspender, that was defective. The man immediately recovered.

b. Presence of Mind, Avoidance of Panic and Mob Spirit.

Presence of Mind.—Whenever one says in excuse, "O I was not thinking," he confesses to absence of mind. Ordinarily no great ill results follow; but in emergencies, in moments of peril, terrible results follow from its absence. Herbert Spencer in his last book, "Facts and Comments," advises that the schools do what they can to train the mind to be ready in danger. He groups the instruction under two heads: rapidity of observation and fertility of resource.

In time of danger, the mind should become instantly aware, through the medium of the eye, of all the circumstances in the case, that it may select what may be of aid. To increase rapidity of observation, Spencer suggests the use of methods like those of the Houdins who trained themselves to grasp at a glance all the objects in a shop window or in a room and their relative position. Place dots upon the blackboard under a curtain. Expose for a few seconds, and then have the children give number and relative position. There are many exercises that can be used, such as exposing a new picture for a few seconds or objects upon a table, lists of words, etc.

To increase resourcefulness, discuss imagined disasters and ask questions that are to be answered in five or six seconds as to what is best to be done. Imagine that you are trying to save a chum from drowning. How will you proceed?

"Get behind him so that he cannot grapple and push him before you as you swim," might be one answer. "Strike a blow with sufficient force to stun him and then grasp him by the hair and swim," some one might say. What should the drowning boy do if conscious?

Imagine an alarm of fire at a theater. What should the actors do? "Drop the asbestos curtain to avoid a draft." "Go on with the play." "Sing with a will some steadying, heroic song," might be some of the answers. What should the audience do?

A woman's clothes catch fire from the grate or gasoline stove. What shall she do? What shall anyone near do?

A live wire is lying in the street. How can it be moved with safety? "Take hold of it with a silk handkerchief."

A child is bitten by a mad dog or poisonous snake. What should be done at once? "Cauterize the wound," "Cut a cross through the wound and suck out the poison," "Tie a ligature tightly above the wound and summon a physician," might be answered.

Discussion will disclose why some methods are good, others bad. The ability to hit quickly on the best course may be slightly increased by such discussions. "Anyway," says Mr. Spencer, "repeated exercises of this kind will stock the memory with ways of proceeding which may serve when actual accidents occur." As intense alarm may so throw the intellect out of gear as to prevent its acting, the necessity of *habits* of coolness, courage, self-confidence must be impressed upon the child. The ability to meet emergencies depends upon habits already formed. For this reason, have frequent fire-drills and drills in "first aid to the injured." In the accidents on the play ground, let the children take charge of the cases as far as is consistent with the welfare of the sufferers.

Avoidance of Panic and Mob-Spirit.—One of the instincts man possesses in common with the lower animals is the instinct for doing as his fellows do, the instinct of imitation. It has been, in general, a blessing, for through it progress has been possible. It is always a good when the Reason and Conscience approve and the Will enforces their decision. To-day, however, the instinct

has become a danger both to the individual and to society, because, through the crowding of human beings in vast cities, through the practically instantaneous means of communication by which all people hear and feel the same things at the same moment, through the expectant, excited nerve condition produced by the strain of city life and industrial conditions, it has developed into the mob spirit. Writers upon political institutions are generally agreed that the mob spirit is one of the great dangers of democratic government—government by unbridled emotionalism instead of government which upholds the rights of the minorities. Writers upon contemporary life trace its demoralizing influence in fiction, art, business, and religion.

The mob in the larger sense is a crowd of people who live out of the common stock of thought and feeling, being without individual characteristics and controlled by the contagion of thought and feeling that leaps from one to the other through the instinct of imitation. The mob-spirit or one-mindedness produced by mental contagion is daily evidenced in the crazes that take possession of the crowd for a day or a month—the popular novel, roller-skates, tennis, bicycles, automobiles, two-step, Buster Brown, Merry Widow hats, peek-a-boo waists, etc. In 1901 the cry "Remember the Maine," was considered by many persons as a mere outburst of the mob spirit.

In the narrower sense the mob is a crowd of excited people who are, for the moment, stripped of their individual traits and controlled by the contagion of thought and feeling through personal contact and the instinct of imitation. All crowds are not mobs, nor are all one-minded crowds mobs. For a crowd to become a mob depends on conditions of receptivity and suggestibility mutually acting on each other, which produce a one-

mindfulness resulting from imitation. In a mob there is a constant interaction of influences passing to and from which are analogous to the physical processes of hypnosis, a sensibility to stimuli and a tendency to reactions, unknown to the members as individuals. A mob is thus a crowd of individuals that act as a collective body with its own traits and characteristics—absence of reasoning power, high emotional development, and a strong tendency to hasty action. The larger the crowd, the less is it a creature of reason, the more a creature of instinct. The greater the number, the more complete the subordination of the individual.

To cultivate the habit of resistance to the mob spirit, the self-respect of the child (see MANNERS and SELF-CONTROL) must be developed, respect for his own personality, for his own reason and powers of decision. The mob-spirit destroys personality, by depriving the individual of his Will, his Reason, his Conscience, the three possessions which rank him above the beasts. No one who respects himself is willing to come down to the level of beasts. No one with individuality can consent to the dull monotonous uniformity that results from the rule of the mob spirit, thinking the same, feeling the same, dressing the same, dancing the same, singing the same, reading the same, from the Atlantic to the Pacific, from the Lakes to the Gulf. Urge the child to be himself, to lead his own life.

Teach the child to doubt and question a prevailing fad or craze, to find out for himself whether there is a rhyme and reason in it. If one's own reason declares the object of the popular enthusiasm right and necessary for oneself, then should the Will, not mental contagion, enforce its decision. If it does not meet a real need of oneself, no matter how harmless it may be, the contagion should be resisted. Discuss some of the past fads, to

WOLF-HUNTING



lead the child into the habit of questioning and doubting, of thinking for himself. Show him the folly, the extravagance, the dishonesty they produce. The *Outlook* recently had an editorial on people's mortgaging their homes in order to buy automobiles!

Show them the tyranny of the mob-spirit. Three alliterative words once turned an election, and three words, it is thought by many, brought on a war. In neither case was there any argument, any discussion; merely the constant iteration of the words acting upon the emotions produced as complete a subjection of the individual's powers as ever existed under any system of slavery. Show the slavery under the fashion dictates of the mob—the book to be read, the size of the hat, the color for the season, the length of the glove. In the change of fullness from the bottom of the sleeve to the top, rare was the woman who had the courage to retain the fullness at the wrist, or, later, to refuse to cut off her sleeves at the elbow, or, in the more recent change, to lengthen them over the hand. "We are slaves; not such as, swept by the crimson tide of vengeance, the conqueror led to undying fame and glory, but base, ignoble slaves. Slaves to a horde of petty tyrants." Courage is necessary, courage to live one's own life, to trust one's self, to stand alone.

Warn them to keep out of a mob. When an event occurs in a community such as experience shows occasions a mob, distrust any gathering. For it is only a question of numbers for the gathering to become a mob, the pressure of bodies tending to carry the waves of feeling that give the mass one mind, "a thousand souls with but a single thought, a thousand hearts that beat as one." "The pack of men will be guilty of cruelties that would shame a pack of wolves." A man who joins a mob deliberately confesses two things: that he has secret im-

pulses of evil that he wishes to give rein to and that he is a coward seeking the shelter of numbers to shield him from the consequences of his crimes.

When the mob is under the influence of fear and is controlled by but one or two simple ideas, panic ensues. Thus at a fire, the panic stricken mob has but two ideas, fire and escape; at a run on a bank, bankruptcy and money. To prevent panic, courage, coolness, presence of mind, resourcefulness, quick grasp of the situation, quick decision, strong will, are necessary.

If one is sure of one's self, an absolute master of himself, then if he sees that a mob is bent on breaking the law or likely to become panic-stricken, he should dash in and lead it. The suggestibility of the crowd is great. It always yields to the cool, determined, masterful will.

The "gang," the "crowd" of boys or girls is but a mob on a smaller scale. When the "gang" rifles an orchard or flower-bed, torments a foreigner or unfortunate person, breaks law on Hallowe'en or other occasion, or tramples on others' rights, there is but one individual present, the leader whose thoughts and feelings, through imitation and mental contagion, become the thoughts and feelings of all. Warn the children that this leader, if his proposal is lawless, is simply making cat's-paws of them, that he is trying to get others to share the responsibility of the evil thing he desires done, that he is hiding himself behind their numbers.

Warn them to beware of "let's." When some one in the "crowd" says "Let's do so and so," they should stop and think whether the proposal is against the law, whether it is harmful to any one, whether it is a good thing to do. If conscience says "No," they should shout, "Do it yourself. We are not your cat's-paws!" Show them the shame and folly of yielding up their own personality, of becoming nonentities, mere masses to be

irresistibly moved instead of human beings to be influenced by argument. Not to demand reasons for any proposed course is to abdicate as man and become a mere animal, following leaders like sheep, deer, etc. Why? Why? Why? should be the cry.

Proverbs, Quotations, Stories

This above all, to thine own self be true.—*Shakespeare*.

Don't scald your tongue in other people's broth.—*Sp. Proverb*.

There are many echoes but few voices.—*James Bryce*.

That so few dare to be eccentric marks the chief danger of the time.—*James Bryce*.

Man must have a master. If he is not his own master, then some one else will be.—*Theodore Roosevelt*.

THE CAT'S-PAW

A cat and a monkey were sitting one day by the hearth watching some chestnuts which their master had laid to roast. When the chestnuts began to burst with the heat, the monkey said to the cat, "It's plain your paws were made to pull out those chestnuts, for they are exactly like master's hands." The cat, greatly flattered, reached forward for the nuts. Scarcely had she touched the hot ashes than she drew back with a cry, for she had burned her paw. She tried again, urged on by the monkey, and managed to get one chestnut; then another and a third, though each time she singed the hair on her paws. When she could reach no more she turned to find that the monkey had taken the time to crack the nuts and eat them.

REBELLION IN MASSACHUSETTS STATE PRISON

In a rebellion of convicts in Massachusetts State Prison, the commander of the marines who had been hastily

summoned was ordered to fire upon the convicts, gathered in the dining room, through the little windows, first with powder, then with ball until they surrendered; but instead he marched with his twenty or thirty men into the dining room where they formed at the end of the hall opposite the crowd of convicts huddled together at the other. The convicts were armed with such tools as they could seize in passing through the workshop—knives, hammers, chisels, hatchets, etc., a wild and ferocious gathering of the most lawless and reckless spirits of the state.

The commander stated that he was empowered to quell the rebellion, that he wished to avoid shedding blood, but that he should not quit the hall until every man there had returned to his duty. They replied that some of them were ready to die and only waited an attack to see which was the most powerful, swearing that they would fight to the last unless their demand (in regard to the remission of punishment of certain convicts) was granted. Commander Wainwright ordered his marines to load their guns and that they might not be suspected of trifling, each man was made to hold up to view the bullet which he then put into his gun. This only deepened their determination. They knew that their number would enable them to bear down and destroy the handful of marines after the first discharge and before their pieces could be reloaded. Again they were ordered to retire, but they answered with more ferocity than ever. The marines were ordered to take their aim so as to kill as many as possible. Their guns were presented but not a prisoner stirred except to grasp more firmly his weapon.

Still desirous to avoid such a tremendous slaughter as must have followed the discharge of a single gun, Major Wainwright advanced a step or two and spoke even more firmly than before, urging them to depart. Again while

looking into the muzzles of the guns which they had seen loaded, they declared their intention "to fight it out." The officer then took out his watch and told his men to hold their pieces aimed at the convicts but not to fire till they had orders: then turning to the prisoners he said, "You must leave this hall; I give you three minutes to decide. If at the end of that time a man remains he shall be shot dead."

At one end of the hall a fearful multitude of armed and desperate men waiting for the assault; at the other a little band of disciplined men, with arms presented, waiting to begin the carnage, and their tall and imposing commander holding up his watch to count the minutes.

For two minutes not a person nor a muscle moved, not a sound was heard except the labored breathing of the convicts as they began to pant between fear and revenge. At the expiration of two minutes, during which they had faced the ministers of death with unblenching eyes, two or three of those in the rear and nearest the further door went slowly out; a few more followed the example, dropping out quietly and deliberately, and before half of the last minute was gone every man was struck by the panic and crowded to the exits and the room was cleared as by magic.

HOW ONE MAN'S COOL COURAGE PREVENTED A PANIC *

The British Firemen's Quartette of London, although very successful in the music halls of England, had met with a very frosty reception in the Bowery in New York. The members had become completely discouraged and on this night had, each and all, bungled their part and no one worse than their leader, Illingsworth. He was leaving the stage, disgusted and heart-sick, when just as

*From the "Extra Number" by Eliot Rhodes, by permission of the Saturday Evening Post.

he reached the wings he saw behind the curtain-drop a thin tongue of fire which licked at a scene, caught in the paint and varnish, leaped up to another, and the flimsy oil soaked canvas began to flame. The horror of it! One whiff of smoke, one cry of "Fire!" and that crowded house would turn to mad flight and death! With a word to the stage manager Illingsworth walked back on the stage and held up his hand.

There was something so remarkable in the whole appearance of the man, his easy assured manner, his sparkling eye, his high-hearted look of supreme courage as contrasted with his woodenness of the moment before, that the hostile scoffers' tongues were still for very curiosity.

"Mr. Lounsberry has kindly consented to let us present a fire scene for the extra number," he announced, "so you may see the Firemen's Quartette in action. We give a realistic picture of a fire, but, I beg, you will not be alarmed. It is well under perfect control; electricity and gas, you know. All ready."

He waved his hand for the curtain. Behind the scenes they huddled terror-stricken, but they heard and comprehended. The curtain rose swiftly, and the Firemen's Quartette dashed on the stage after their leader with the hose, which lay without, always ready for action and the real firemen who waited with it. The scenes were burning fiercely but the audience had seen so many wizard's tricks of stage management in the past with electricity that they accepted it in good faith as a novel illusion and kept their seats highly pleased.

Rushed in acrobats, actors and stage hands, but all took their cue from the plucky Englishman, and with cheerful cries, even with old "gags," kept up the appearance of all being foreplanned. They hurled fire extinguishers, tore down blazing scenery, drenched it

with high pressure water. In a moment there was only a charred and smoking heap on which the hose played, a cloud of steam which rose to the flies overhead. Then Illingsworth, scorched and blackened, sauntered leisurely to the footlights. By this time some few had guessed that it was a real fire, but they could do no less than second the gallant Britisher, even if they had not half believed their ears against their eyes.

Real danger was over but it was not too late for a stampede. Illingsworth held them with his slow careless voice and manner.

"There," he said easily, "That's the way we managed fires when I had a billet in good old Lunnnon town. You New Yorkers have seen a good many pieces of realism of late years—real horses, real water, real peaches—but honestly, now, have you seen anything better than that? Speaking for the Quartette I hope the fire will be warm enough to warm the severe frost I have noticed lately and that you will all come to see it again. I think that before the next number Mr. Lounsbury wants to make an announcement."

Lounsbury stumbled on, but he was white, unnerved, shaken, speechless. Then they understood. A moment's shuddering silence and then the house went wild. They stood up on their seats with cheer on cheer, tossing of arms, shouting, the thankful tears of women. A sea of sound that swelled louder and louder, a steady roar that beat on Illingsworth in a storm of grateful love and homage.

"Speech! Speech! Illingsworth! Speech! Illingsworth!"

But Illingsworth shook his head and Lounsbury led on their favorite singer, who said:

"Friends, we owe our lives to Mr. Illingsworth's quick wit and courage. We might have had an awful tragedy.

You can thank him best if another time you just remember what might have happened to-night and keep your seat if there is a scare. Being burned up is painful but it's way ahead of trampling other folks to death and remembering it afterwards, or even being trampled to death yourself. Now, all go home quietly. We can't go on to-night."—*Saturday Evening Post*.

FIFTY HURT IN THEATER PANIC

New York, June 8.—The cry of "Fire!" from one of the "gallery gods" in the Gotham Theater, Brooklyn, this afternoon created a panic, and in the mad stampede to escape from the building fifty persons, mostly women and children were trampled on, several of them being severely hurt.

While the panic was at its height the manager of the theater implored the people to keep quiet, as there was no fire, but his words were unheeded and the mad rush continued until the theater was emptied.

The timely arrival of the police somewhat restored order among the crowd and prevented any casualties.—*Washington Herald*.

An account of the terrible panic at the destruction of the Iroquois Theater in Chicago should be given.

GRADE VI (11–12 Years)

a. To Question Whether a Thing is Merely Customary or Right.—Of all sanctions to-day that rule conduct, that of "They all do it" is the most despotic. It is a worse slave-master than he who manacles the hands and feet because it puts fetters on the mind, the noblest part of man, and degrades him to the level of sheep, who blindly follow their leader. The attitude of passive receptivity born of this sanction is an infallible sign of decay of character, one of the two great dangers of democ-

racy. The other evil born of this sanction, the rule of public sentiment instead of the rule of public opinion, the result of debate and discussion, constitutes the other great danger. Democracy is essentially government by deliberation. To-day, through this sanction, it is largely a government by emotionalism.

It must be impressed upon the child that real authority comes only through reason not through numbers, that right is determined by Conscience and Reason, not by custom. He must be taught to doubt and question, to consider seriously every problem presented instead of passively accepting the solution of others or its mere sentimental value. Is it the question of a bicycle, a certain color of shoe, or basket-ball or cigarettes? "What is there in it for me? What special reason is there for me to get this or do that? Am I wanting to do this or get that merely because others do? That would be to become a slave. I will not do it."

Cite the examples of men who have led their own life regardless of what "they all do": Calvin, Wesley, Luther, Loyola, Lincoln, Franklin, etc. No one who has left a name whose fame lasts through the ages ever did a thing merely because others did. They depended upon their own reason, were guided by their own conscience. They did not fear the world's laugh or scorn when they decided differently from the world.

Would Washington buy an automobile because "they all do," or would he seriously weigh its advantages and disadvantages and the needs of his family, and then act as reason decided? Would Lincoln spend hours in a roller-skating rink because "they all do?" Would Washington smoke cigarettes because "they all do?"

Contrast the slavery which comes with the servile following of others with the independence and liberty of those who think for themselves. It is not the shackles

on the wrist but the shackles on the mind that constitute a slave. Compare him who does not use his Reason to the beasts who have no Reason. Point out that responsibility cannot be delegated to others. Weakness of Will may hide itself behind "they all do it," but the penalty is not deceived; it seeks and falls on the individual. If one smokes cigarettes because "they all do," it is he whom the nicotine affects; if a girl spends night after night in the skating-rink because "they all do," it is her lessons that are affected, her health that suffers.

b. To Stand by One's Convictions.—The Reason and Conscience having come to a decision, there must be courage to stand by it. For it takes courage to be laughed at and ridiculed and scorned. Not to do as others do in matters of games and amusements, of dress, of trips, of expenditures, etc., that takes courage, that takes will; for there is never wanting a dog to bark at you, as the old proverb says. But it is this courage, this will, that shows the mettle of the boy or girl; that reveals whether they are shadows, mere shadows of the crowd, because doing always as the crowd does; mere puppets to be shoved hither and thither as the crowd wishes; mere animals that eat and sleep and imitate, or human beings with Reason, Conscience and Will.

It takes courage to stand alone when all your world is against you; but, oftentimes, it does not take it long. Oliver Wendell Holmes says: "When a resolute young man steps up to that great bully, the World, and takes it boldly by the beard, he is generally surprised to find that it comes off in his hand and that it was only tied on to scare away timid adventurers." The world yields to the brave man if he be brave in the right. When Stonewall Jackson and Grant refused to follow the example of their companions in the matter of equivocal stories and bad pictures, they found their companions ready to follow them.

But, oftentimes, the world does not yield at once and the struggle demands continuous courage. The King in Mother Goose had the courage to march up the hill; but, when the fortress did not immediately yield, marched down again, lacking the courage to hold on, lacking the courage that renews itself from defeat. If he had stayed, he probably would have won; but as it is, he has been the laughing stock of the ages. Every great cause wins in time. To be on the unpopular side in a just cause is to be sure of victory.

Quotations, Stories

Tenderhearted stroke a nettle
And it stings you for your pains;
Grasp it like a man of mettle
And it soft as silk remains.

—*A. Hill.*

Dare forsake what you deem wrong,
Dare to do what you deem right;
Dare your conscience to obey;
Not dare alone, but dare with might.

They are slaves who dare not be
In the right with two or three.

—*James Russell Lowell.*

What's brave, what's noble, let's do it after the high Roman fashion and make death proud to take us.—*Shakespeare.*

A man is never defeated until the last shot is fired.

—*Stewart Edward White.*

Dare to do right! Dare to be true!
The failings of others can never save you;
Stand by your conscience, your honor, your faith;
Stand like a hero and battle till death.

—*Wilson.*

Yes, courage, boy, courage, and press on thy way;
There is nothing to harm thee, nothing to fear;
Do all which Truth bids thee and do it to-day;
Hold on to thy purpose, do right, persevere!

Dare to be a Daniel;
Dare to stand alone;
Dare to have a purpose firm;
Dare to make it known.

—*Bliss.*

THE BAT, THE BIRDS AND THE BEASTS

A great conflict was about to come off between the Birds and the Beasts. When the two armies had collected the Bat hesitated which side to join. The Birds that passed his branch said, "Come with us," but he said, "I am a Beast." Later on some Beasts who were passing underneath looked up and said, "Come with us," but he said, "I am a Bird."

Luckily at the last moment peace was made and no battle was fought. So the Bat came to the Birds and wished to join in their rejoicings, but they all turned against him and he had to fly away. He then went to the Beasts, but had soon to beat a retreat or else they would have torn him to pieces. "Ah," said the Bat, "I see now one should be one thing or another."—*Æsop.*

For courage to stand by one's convictions, cite the case of General Grant who having been a rather hard drinker resolved to abstain entirely. A public man, constantly feted and dined, he always turned down his glass at dinners and banquets where wine was served. For similar courage in the face of social custom, cite the example of Mrs. Hayes, who at the White House banished wine from the table.

Cite the great inventors like Goodyear, the rubber man, and Palissy, the potter, who endured scorn, ridicule, con-

tumely, direst poverty, to stand by their convictions; the orators—Wendell Phillips who stood night after night calm and unmoved when hissed and rotten-egged at his lectures; Anna Dickinson who faced the jeers and hisses of the Molly Maguires; Henry Ward Beecher who stood calm and serene in the angry tumults that greeted his Liverpool lectures. Local examples should be used in this connection as far as possible.

In what manner have persons who sing or write very well learned their art? In what manner may those who have a little moral courage now acquire more?

GRADE VII (12-13 Years)

Courage to Lose.—Espécial attention should be paid to the virtue of courage in a losing cause. One great source of political and social evils is the "vicious fear of losing." Every one wants "to get on the band-wagon," to be on the winning side. So they fail to persevere in the course their real convictions determine. This is falseness, cowardice and extreme selfishness; for it puts the success of the individual above the cause. The common aphorism, "Nothing succeeds like success," places mere success above righteousness. Every effort should be made to supplant this wrong and vicious idea by the true ones, that not failure but low aim is crime, that nothing but the right should succeed, that there is no magic power in the words "he won out," "he lost out." Show the children that the leaders in every great movement were beaten and beaten, again and again. They persisted because they regarded the issue as of more importance than their own fate. Wendell Phillips, William Lloyd Garrison and their anti-slavery associates, were hooted and rotten-egged over and over again, but they did not climb in the band-wagon and vote for slavery. The leaders for constitutional government in Russia

suffer defeat, imprisonment and torture, but they persist because they are struggling not for themselves but for their country. Clemenceau did not climb in the bandwagon with regard to Captain Dreyfus. If possible, local examples with which the pupils are familiar should be cited.

Yet these men, or, if not they, their cause, has always triumphed. Slavery was abolished. Captain Dreyfus has been vindicated. The Russians have, at last, gotten a Duma and their final success is only a question of time. The champions of the Pure Food Bill were defeated year after year for ten years, but the cause won. Leonidas and his three hundred perished at Thermopylae, but Greece remained free. Arnold Winkelried fell, but Switzerland was freed. In fact, "losing out" that people are so afraid of really means "winning out" eventually, if the cause be righteous. Douglas beat Lincoln for the Illinois senatorship. We now know that Lincoln would have "won out" if he had agreed to follow a certain policy. But he refused to go contrary to his principles and so "lost out." Yet the defeat was but the stepping stone to the presidency and the success of his principles. Every movement has its Valley Forge but eventually its Yorktown.

Cultivate the spirit that is willing to lose, battling for what ought to be, rather than to win for what is. Praise the man who loses in the people's interest, rather than the one who has the prestige of winning regardless of whether what he wins is for or against the people. The true Americanism is, that success in an unrighteous cause is worse than defeat. Inculcate the spirit of William the Silent who, fighting for his righteous cause, never knew, his opponents said, when he was beaten; of Washington, who lost more battles than he ever won; of Socrates who died rather than live and be false.

To form the habit in the pupils of being good losers use the games on the playground. Encourage them to play every game, no matter what the odds against them to the very end. The same with lessons and all the affairs of school, to hold on to the grim end. In the general talks make scorn and shame the sentiment for one who, commencing a study, finds it difficult and gives up; or a game, and, seeing defeat, stops playing. (When a concrete case occurs, the talks should, of course, be private.) Use the cry "Play the game" till no one would think of giving up a contest. The extract in *Miscellaneous* from the *Outlook* is given not for the students but to show the teachers how much can be made morally out of the familiar cry, "Play the game." Never praise the victor, the mere success, but analyze the game, praise the fine plays made on either side, so that the boys will see that the main thing is the struggle itself, not the mere end.

Short Sayings, Stories

"Don't give up the ship," cried the dying Lawrence.

"I have only just begun to fight," Paul Jones cried, when his ship was shot to pieces and all aflame was sinking in the sea.

"I thought I was going to fail but I kept right on," said General Grant, speaking of Shiloh.

"I will fight it out on this line if it takes all summer."

—*General Grant.*

A snapping turtle will not release its grip even after its head is cut off.

Our greatest glory is not in never falling but in rising every time we fall.

A man who won't get up when he is knocked down is of no use.—*Senator Beveridge.*

Let every failure merely teach you the game.—*Senator Beveridge.*

'Tis not in mortals to command success;

But we'll do more, Sempronious; we'll deserve it.

—*Shakespeare.*

To be worthy of success and fail is more glorious than success unworthily won—because that is the worst kind of failure.

If one is defeated, he is not beaten, provided he has done the very best he could and has never lost heart.

—*Stewart Edward White.*

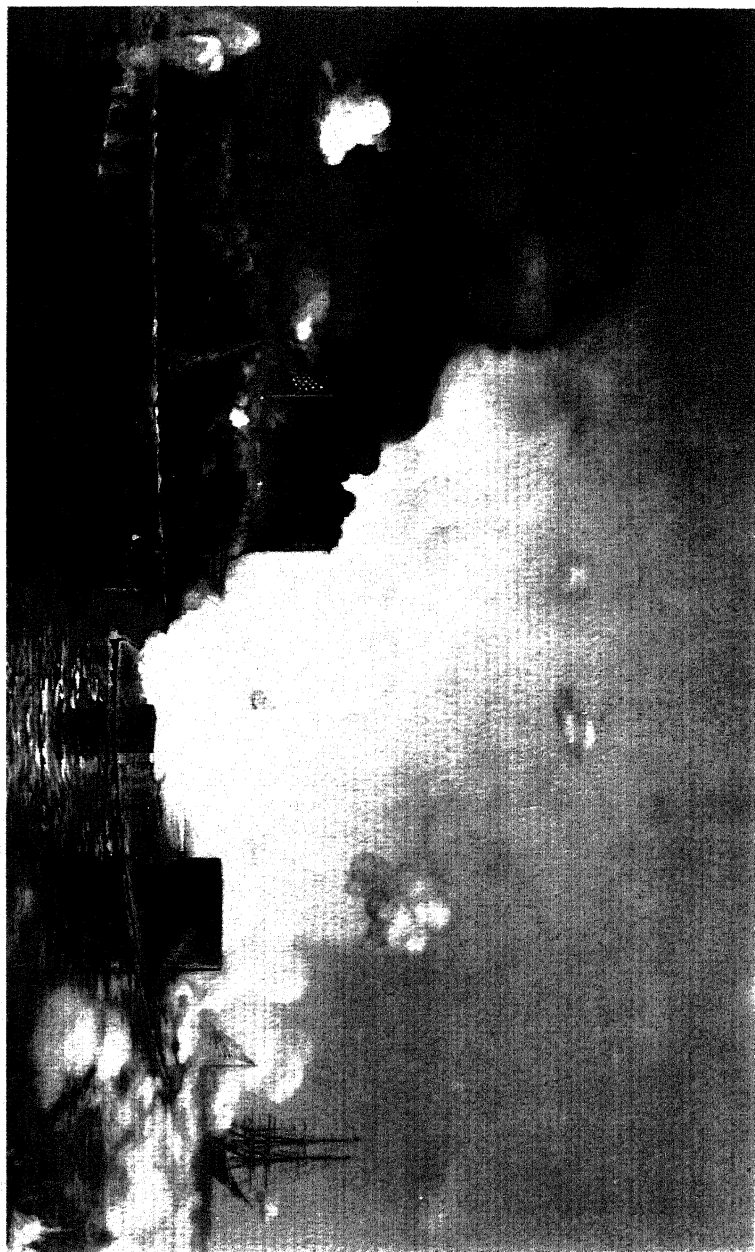
VICTORY LIES IN THE STRUGGLE NOT IN THE PRIZE

At a football game in an Eastern city the contesting teams were from different universities in the same city. As the teams marched down to the grounds it was evident that one of them stood no chance whatever, being much lighter in weight than its opponent. But the courage and enthusiasm of this team faltered not for a moment. They played magnificently but did not score a point. Depressed? Discouraged? They marched back with their band playing and their banners flying, with no less enthusiasm than shown on their way to the game. Why not? They were defeated by circumstances merely; in spirit they were conquerors. *They had played the game.* The whole city catching the enthusiasm and the spirit cheered the victors who had lost.—*Forward.*

VICTORY IN DEFEAT

Theodore Roosevelt ran for mayor in New York City in 1886 and was defeated. He also wanted to become assistant secretary of state under Harrison, but was opposed by Blaine. He became civil service commissioner instead and got national fame. He also wanted to go on the staff of Gen. Fitzhugh Lee in Cuba but failed. So he organized the Rough Riders. Every seeming mischance drove him in the way of larger opportunity,

THE MERRIMAC AND MONITOR



but only because he refused to be downed by seeming failure. Wherever he happened to be, he did the best he could and left the rest to fortune.—*Selected.*

When you get into a tight place and everything goes against you until it seems as if you cannot hold on a minute longer, never give up for that is just the time and place that the tide'll turn.—*Mrs. Stowe.*

Never despair; but if you do, work on in despair.—*Burke.*

They fail and they alone who have not striven.—*Aldrich.*

In fighting the battle the question's whether

You'll show a hat that's white or a feather.

—*Bret Harte.*

You are beaten to earth? Well, well, what's that?

Come up with a smiling face.

It's nothing against you to fall down flat,

But to lie there, that's disgrace.

He fails who climbs to power and place

Up the pathway of disgrace.

He fails not who makes truth his cause,

Nor bends to win the crowd's applause.

He fails not—he who stakes his all

Upon the right, and dares to fall.

GRADES VII, VIII and IX (12-15 Years)

Honor, Duty.—All through the grades great stress should be laid upon duty and honor. It is undoubtedly largely owing to the absence of such emphasis as England places upon the words in her great public schools that America of late has seen such gross neglect of duty and absence of honor. They should be made the talismanic words in every grade, the trumpet call to the spirit. It should be here as there where the biography of every great Englishman but echoes the words of a Lieutenant Governor of Ontario, Sir Oliver Mowatt: "Duty was

made a very real and important thing to me in my early training both in the home and the school. My teachers impressed it so upon me that I was never desirous to rid myself of the simple imperative of duty."

Duty is the obligation imposed by the position one occupies. When one takes a position of any kind, ditchman, clerk, cook, plumber, carpenter, fireman, he by the act of doing so promises certain things—faithful and efficient performance of the duties of that position. He is in "duty bound." So much has been said upon this subject under LABOR (q. v.) that the subject of honor will receive the most attention here. There are professions and occupations, the performance of whose duties requires more than faithfulness and efficiency. Attached to them is a necessity for personal sacrifice when the good of others demands it. When a man assumes the honor which belongs to an officer's position in the army, he assumes the responsibility of caring for the life and welfare of those in his command. He is "in honor bound." In the same way the engineer of a train, the motor-man of a trolley car, the captain of a steamer, or a county sheriff, assumes the responsibility for the safety of those whose lives are entrusted to his keeping. If an emergency arises, the post of honor is the post of danger. The engineer must stick to his throttle because in accepting the position he assumes the responsibility for the safety of those hundreds of lives in the cars behind. The captain must stick to his ship, the sheriff to his prisoners, without any consideration of self. In the same way the bank and railway president, the trustee and director, in assuming their positions assume responsibility for the financial safety of those whose investments are entrusted to their keeping. They are "in honor bound."

Duty, as has been said, is the obligation imposed by

the position one occupies. Honor is an unanalyzable combination of truth and courage and willingness for self sacrifice in the performance of duty. Ruskin said that the duty of those engaged in the five great professions—war, ministry, medicine, law, commerce—was, "on due occasion" to die for it; the soldier rather than leave his post in battle, the physician rather than leave his post in plague, the pastor rather than preach falsehood, the lawyer rather than countenance injustice, the merchant rather than consent to any deterioration, adulteration or unjust and exorbitant price of that which he provides. Ruskin used the word interchangeably with honor.

Owing to the large part played in life to-day by mechanical devices, vast numbers of lives are dependent for safety upon the fidelity to duty, upon the honor, of the occupant of some obscure post—at the telegraph pole, at the despatcher's office, at railway or electrical switch, at conning tower. It is said that if the electrician who had charge of the foyer lights had remained long enough at his post at a recent terrible fire in a Western theater to have turned on the lights there would not have been the loss of life in the foyer and the balcony. In the absence of light the people knew not where to turn. To-day, duty and honor attach to every position, no matter how lowly or how exalted.

It is often quoted as if with divine sanction that "All that a man hath will he give for his life," in excuse for some sacrifice of honor to save it. The child should have it burned into his conscience that it is Satan who says this, Satan, the father of all lies. What the Bible teaches is this: "Greater love hath no man than this, that a man lay down his life for his friends." For the truth is, there are many things greater than life, and two of them are duty and honor. "Death is by no means the

greatest of evils since true manhood can only be measured by the height to which one rises above the fear of it."

Maxims, Short Sayings, Stories

Do your duty.—*Nelson to his men at Trafalgar.*

In honor bound.

A brave man hazards his life but not his conscience.

The higher the monkey climbs the more he shows his tail.—*Old Proverb.*

Here lies Henry Lawrence who tried to do his duty.

—*The only words engraved on the tomb of Sir Henry Lawrence at Lucknow.*

There is one thing more, my lads, that a man always has to give; it is the last thing—it is his life.—*Marshal Coligny to his sons.*

Fear shame.—*Motto of Duke of Portland.*

Whenever duty calls, we must not shrink. The only question is, is it duty.—*Theodore Roosevelt.*

THE BIRKENHEAD

When the troop-laden British ship, Birkenhead, was found to be foundering in stress of weather, the officer in charge of the battalion ordered the men to stand at "parade rest" while the boats rowed away with the women and children. The soldiers stood motionless watching their loved ones carried weeping away in the boats. They kept their places as the waters washed higher and higher about their feet. When it reached their waists, they unstrapped their belts and held aloft their cartridge boxes until with a wild lurch the wreck went down.

(Kaiser William I. of Prussia issued an order that this inspiring tale should be read aloud to every company as it stood on parade that they might know what obedience, discipline and true courage really meant.)

JIM BLUDSOE

Wall, no. I can't tell where he lives
 Because he don't live you see.
 Leastways he's got out of the habit
 Of livin' like you and me.
 Whar have you been for the last three years
 That you haven't heard folks tell
 How Jimmy Bludsoe passed in his checks
 The night of the Prairie Belle?

 The fire burst out as she cleared the bar
 And burnt a hole in the night,
 And quick as a flash she turned and made
 For that willer bank on the right.
 There was runnin' and cursin' but Jim yelled out
 Over all the infernal roar,
 "I'll hold her nozzle agin the bank
 Till the last galoot's ashore."

Through the hot black breath of the burnin' boat,
 Jim Bludsoe's voice was heard,
 And they all had trust in his cussedness
 And knowed he'd keep his word.
 And sure's you're born, they all got off
 Afore the smokestacks fell—
 And Bludsoe's ghost went up alone
 In the smoke of the Prairie Belle.

—*John Hay in "Pike County Ballads."*

THE ENGINEER

At a collision near Elmyra, N. Y., the engineer of one of the trains might have saved himself but he remained to reverse the engine though he knew it meant death. When found under the wreckage his back was so jammed against the boiler that he was unable to move and was actually being burned to death. Even in that extremity

of anguish he cried out to his rescuers to keep away as the boiler would burst any minute. They disregarded his generous advice and worked on removing the debris, but when they got to him he was dead.

LAENA

Laena was an Athenian woman who lived at the time when Athens groaned under the tyranny of Pisistratus. One night a number of patriotic men met at her house and plotted to overthrow the tyrant. The spies of Pisistratus discovered the meeting and seized Laena. Knowing that she would be tortured to reveal the plot and the names of the conspirators, she cut out her own tongue so that she could not, even if she would in her physical agony, betray the patriots. When the city was finally freed from the tyrant, the Athenians commemorated her bravery by the statue of a lion (Laena being the Greek word for lion) without a tongue.

DR. HAY

Dr. Hay stayed at Benares during the Sepoy rebellion when all other Europeans fled at the approach of the Sepoys, to care for the sick in the hospital, some of whom belonged to the very regiment that was advancing to massacre him.

THE CREW OF THE STRATHCONA

Enveloped in flames and with 380 panic-stricken passengers huddled on the deck, the steamer Strathcona raced for shore in the darkness. It was a race with death and the steamer won. Laden with passengers returning from Christmas shopping, the boat was discovered to be on fire shortly after leaving port and despite all efforts the flames gained rapidly. When the cry of fire was raised the passengers rushed on deck and made a mad rush for the life boats, but the crew held them back.

The boats were not launched but were made ready for use in case the flames completely enveloped the steamer before land could be reached, Port Dufferin, the nearest place on the treacherous coast where the steamer could find a harbor.

While the Strathcona was driven towards land at top speed, the sailors tried to fight back the flames with streams of water. The draft caused by the steamer's rapid progress fanned the flames into greater fury and in a short time the entire after portion of the vessel was on fire. Down in the engine room the engineer and firemen stuck bravely to their posts although the flames had begun to surround them. The man at the wheel stood by the steamer until the ropes burned off and he was almost enveloped in flames, but he stood at his post until the vessel was beached. Not until then did the crew abandon their dangerous positions. Then the boats were lowered and all the passengers together with the crew found safety on shore.—*Girls' Companion*.

THE LARCHMONT

The steamboat, Larchmont, was on its way from Providence to New York when it was struck amidships by the schooner, Harry Knowlton. Instantly a frightful panic ensued, the passengers and the crew struggling madly for possession of the boats. No attempt was made to control the panic-stricken multitude nor to restrain the crew in their brutal effort to get the boats. The captain's boat was the first to leave the ship. Of the 140 people on board only nineteen escaped alive. Of these some afterward died from their sufferings.—*Daily Press*.

PASTEUR

When in 1865 the cholera broke out in Paris, among those who offered their services for the terrible conflict

was Louis Pasteur, then professor in the École des Beaux Arts, and already famous in the scientific world. With two assistants, Pasteur established himself in the attic above the cholera ward of one of the hospitals and there carried on his investigations and experiments with the disease. One day a friend spoke to him of the work he was doing, trying to find the cholera germ. "Experiments of that kind must require much courage," he said. Pasteur's answer was only three words. "What about duty?" he asked quietly.—*Wellspring*.

THE SHERIFF BY DUTY BOUND

A negro nearly starving was passing a house when he chanced to see bread upon the table. As there was no one in the room he darted in to take it. As he was leaving, the woman of the house appeared. In a panic of terror the negro darted for the door and in so doing knocked the woman down. He was arrested and put in jail. It was Saturday night and the town was filled with men many of whom were spending their week's wages in drink. Between the drinking and the heat of the hot summer's night feeling ran high over the negro and the whole town was in a high state of tension. Late in the evening in a heated discussion over the case in a saloon between a white and a black, the latter shot the other dead. He was immediately arrested and rushed to the police station and locked up. A mob formed instantly and though the mayor, the chief of police and nearly all the police were present, got the negro out and hanged him to a telegraph pole, afterward shooting the body full of holes. Intoxicated with their success they now rushed to the jail, determined to lynch the negro incarcerated there. It was a drunken mob and had already tasted blood.

But the sheriff was a man who in every position and

occupation had always done his duty. His whole life had been conducted on the theory that when he undertook a job, was elected to a position and accepted, he was under obligation to do the work of that job, that position. He was sheriff. It was his duty to uphold the majesty of the law. In this case it was to guard the prisoner committed to his charge until the law had determined his innocence or guilt.

He sent for no troops—there was no time, anyhow—nor for the police. He had a couple of deputies and his wife. He went out on the porch unarmed and pleaded with the mob to obey the law and disperse. They hooted and reviled him and brought a rail to break open the door. Then he went down among them and by personal solicitation prevailed on those who had brought it to put it down. But others took it up before he reached the porch.

“Will you open the door?” they yelled.

“No,” said the sheriff.

Then his wife opened the door and he quickly entered it, locked and bolted it and took his riot gun loaded with buckshot. He was one man against two thousand! The mob began battering on the iron door, yelling and shouting. The door began to yield and finally bent inward enough to admit a man's body. The crucial moment had come, and the sheriff was there to meet it. He stuck his riot gun out of the opening and began shooting. The mob fell back but came charging forward again, wild with passion. The sheriff fired again, seven times in all. The mob charged the house entrance but the sheriff was there with his riot gun. They threatened dynamite and fire. Pandemonium reigned all night but the mob did not come too near the man with the riot gun.

As morning dawned the mob dispersed. But the

sheriff, having accomplished his first duty, that of guarding the jail, immediately proceeded to his second, to punish the rioters. No one had been killed but many had been wounded. Every one of these was arrested, for the wound was proof of presence in the mob. A grand jury was immediately called. Fourteen were sent to the penitentiary and eight heavily fined. At the same time the negro came up for trial and was sentenced to a term in the penitentiary. Because this man did his duty, there will never be another mob in that county.

—*Selected.*

THE CAPTAIN OF THE CUMBERLAND

The Merrimac came out of Hampton Roads, sunk the Congress and the Cumberland and the next day met her match in the Monitor. The Cumberland sank with her flags flying and her guns firing while her decks were awash and, as the water was shallow, her flag still floated from the mast above after she had gone down. The captain of the Congress met his death in the fight, winning an epitaph which deserves to be remembered by all who hold places of trust. His name was Joe Smith and his father, an old naval officer, was in Washington. When word was brought to him that his son's ship had surrendered, he answered simply, "Then Joe is dead."

—*Selected.*

GUZMAN, THE GOOD

In the long contest between the Spanish and the Moors, Sancho V. besieged Tarifa, one of the strongholds of the Moors, and took it. Esteeming himself too weak to hold it, he decided to dismantle it, but was dissuaded by two of his great nobles who offered to defend it each a year with his own knights. When it was Guzman's turn to take charge he removed to Tarifa with his knights and his family except his eldest son, a young

man who was in the train of Don Juan, a brother of King Sancho. Don Juan had always hated Sancho and after the latter became king he offered his company of knights to the king of the Moors, for whom he undertook to recover Tarifa. At the head of the army of Moors he advanced to the walls of the fortified city and summoned its defenders to a conference. Putting the young son of Guzman in front of his host, he declared that unless Guzman surrendered the city instantly he would put the boy to death with his own hand.

This was the struggle for Guzman: On the one side the death of his beloved son; on the other, breaking his oath to his king and surrendering the city and his adherents to the enemy. Long Guzman looked with eyes filled with tears at his weeping boy in the grasp of the cruel prince, once his friend. Then he said: "I did not beget a son to be made use of against my country but to serve her against her foes. If Don Juan put him to death he will but confer honor on me, true life on my son and on himself eternal shame in this world and everlasting wrath after death. So far am I from yielding this place or betraying my trust, that in case he should want a weapon for his cruel purpose, there goes my knife." Throwing his knife over the walls he returned to the castle. Loud shouts of horror told him that the cruel prince had kept his word. Don Juan in a spasm of anger had cut the boy's throat with his father's knife.

The Moors, high minded and honorable, repudiated the deed and gave up the siege, dismissing Don Juan from their service. King Sancho upon hearing of Guzman's fidelity to his word confirmed him in his surname of Good and bestowed upon him land and honors, still retained by his descendants, a witness to-day to the fidelity of a man who sacrificed what was dearest to him rather than fail in his duty.

Have the children tell of persons they know or have read of that have stood at their post when danger threatened or have deserted when death came near.

If you were very ill and the doctor that was summoned did not come because he wished to attend a game of baseball or the weather was stormy or he had a headache, would you think him faithful to duty?

Suppose that you are a night-watchman at a bank and you stay away from your post some night because you have a chance to make more money in some other way, would you be doing your duty? Suppose that you sent some one else in your place?

Suppose that you are left in charge of a store at noon and you go away a few minutes to see a parade, would you be doing your duty? Suppose that you locked the door? Suppose that no one called.

Suppose you have been left in charge of a baby brother and leave it to look at a parade or visit a friend across the street, would you be doing your duty? Suppose you left the baby in charge of a younger brother and sister and went away to play; would you be faithful to duty? In charge of an older person? Suppose the baby fell asleep, would you be free to leave?

Suppose that your task is to wash the dishes, or make the beds or feed the horse or deliver milk, and you slight your task in order to get away to play ball or to attend a circus, would you be faithful to duty?

How only can one prepare himself to be faithful to the big trusts of life? How only can one make himself sure that in a moment of great danger he will do his duty like Jim Bludsoe and not fail like the captain of the Larchmont?

Our forefathers were brave;

Our fathers are brave;

Brave we shall be; our deeds shall outshine theirs.

—*Song of Spartans at one of their national festivals.*

What can I do to be forever known? Thy duty ever.

We need the faith to go a path untrod,

The power to be alone and vote with God.

—*Edwin Markham.*

It is not necessary that I live, but it is necessary that I do my duty.—*Frederick the Great.*

Think not of your weakness but the strength of your cause; not of your danger but the greatness of the service which you can render; not of your hardships, but of your glorious chance to live and die fighting the good fight.—*Adapted from an editorial in the Outlook.*

*How sweet and gracious even in common speech
Is that fine sense which men call Courtesy!
Welcome as air and genial as the light,
Welcome in every clime as breath of flowers,
It transmutes aliens into trusting friends,
And gives the owner passport round the globe.*

—J. T. Fields.

CHAPTER IV

MANNERS



HERE are two tendencies in man, the individual and the social: the one to live alone, to retire within one's self, to make one's soul a castle; the other, to engage in the work of the social partnership. Manners, says Prof. Shaler, are the bridges which men build over the gulfs which separate them in their castles of self and over which they pass in their dealings with one another. In a democracy where so much depends upon a good understanding between man and man, upon their meeting easily in friendly contact, it is very important that these bridges be built. Democracy means brotherhood, fraternalism, social partnership; and just as good manners are necessary in the family or between the partners of a business firm, so are they substantial aids in the brotherhood, in the social partnership. Manners are, therefore, more than a mere form, more than mere individual accomplishments. They are social virtues. It is as necessary that the citizens of a democracy be equipped with good manners as with a knowledge of the three R's.

The first things necessary in social dealings are the friendly, brotherly feeling of sympathy and helpfulness, and the sense of justice and equality. "You are as good as I," *not* "I am as good as you." Good manners are simply the expression of this state of mind and bad manners the expression of its absence. These, then, are the things to cultivate in the child, the brotherly spirit, the sense of justice, and the sense of equality. When this is accomplished, manners will take care of themselves, for the child is in a "mannerly humor." When

the individual approaches everybody as his brother and his equal, and with a constant desire to contribute something to his well-being and his happiness, good manners are the natural fruit.

The mere forms of courtesy have value only as signs of this state of mind, and as such they are accepted by society. To doff one's hat is a sign of friendly feeling. It is a survival of the custom of feudal times to take off one's helmet in the presence of a friend. To shake hands is a similar sign, a survival of an ancient custom which implied friendliness because both persons are unable to fight, their hands being thus engaged. By using these symbols one does not have to use words to indicate his friendly state of mind.

But just as these forms of courtesy are accepted as signs of a certain frame of mind, their absence is taken to indicate the opposite frame. Any person who meets others with rough, uncourteous manners simply says to them, "You are not my equal. I have no friendly regard for you. I don't want to help you. I am interested in myself alone."

But a boy may say when he fails to open a door for a lady, or set a chair for an elderly person, or help an infirm old man across the street, that he does feel friendly. The answer, of course, is that feelings are of no worth unless they find vent in action. Manners, moreover, have this peculiarity that, good or bad, they in turn help to produce the feeling of which they are the sign. Just as Mary Carpenter developed a will in a nearly idiotic boy by making him assume the *appearance* of strong will, holding the muscles of the mouth up instead of letting them sag down, so by assuming the actions which belong to a certain state of mind, one can bring about that way of thinking and feeling. Shakespeare made use of this psychological principle when he made Prince Hal exhort

his soldiers on the eve of battle to assume the appearance of courage and valor:

“Stiffen the sinews, stiffen up the blood,
Now lend the eye a terrible aspect.”

Hence the moral basis in the common sayings, “Keep a stiff upper lip” and “Assume a virtue if you have it not.” Because manners have this power, bad manners should not be allowed to get in their work. Put on a sour expression and the sour feeling comes. It depends upon ourselves whether we are cross, fretful, sulky, or kind, cheerful, considerate; whether we are icicles slowly congealing and lowering the temperature of everything about, or fires that send their warmth and cheer as far as they can reach. We each make our own atmosphere.

The real meaning of the words gentleman and gentlewoman should be kept before the children. The word gentle in these compounds means gentle and nothing else. No coarse, rough, boastful, unkind man can be a gentleman. No amount of wealth, social position or good looks can make a gentlewoman. There is no boy or girl in the school but can grow into a gentle man or woman, if he be but gentle.

The social debt should also be kept before them. They are in debt for the smiles and friendly words and actions, which make their lives pleasant. These are debts which are due at once. They are under obligation to pay as they go. Not to pay back this debt is to sponge on the good humor of society.

Proverbs, Stories

Manners make the gentleman; the want of them the blackguard.—*Chinese Proverb.*

The coat does not make the gentleman.

—*German Proverb.*

THE WIND AND THE SUN

The Wind and the Sun were disputing which was the stronger. Suddenly they saw a Traveler coming down the road and the Sun said, "I see a way to decide the dispute. Which of us can cause that Traveler to take off his cloak shall be regarded as the stronger." So the Sun retired behind a cloud and the Wind began to blow as hard as it could upon the Traveler. But the harder he blew the more closely did the Traveler wrap his cloak about him till the Wind had to give up in despair.

Then the Sun came out and shone in all his glory upon the Traveler who soon found it too hot to walk with his cloak on.

Gentleness wins where roughness fails.

KINDERGARTEN, GRADES I and II (1-8 Years)

a. Promptness, Punctuality.—Children often complain of the ban put on tardiness and slowness at school. "I was only a minute late, I don't see why she made such a fuss." Their impatience arises because they do not understand that attention is paid to promptness and punctuality not merely to further the efficiency of the school but mainly to form habits of punctuality for their future life. To keep appointments is a social duty. Their fathers will tell them that an unpunctual employee stands no chance in the business world. Their mothers will tell them what disturbance the lack of punctuality causes in the domestic and social world. In any profession or occupation promptness and punctuality are absolutely indispensable. Their absence is the cause of the lack of dependableness of which so much is heard. Will promises to call for John at a certain hour to go skating and comes thirty minutes late. The milliner promises to send home a hat for Mary Saturday evening so that she can go to church Sunday. It does not come

until Monday. Mary promises her mother to come home immediately after school to take care of the baby so that her mother can accompany her husband to Boston. Mary is a quarter of an hour late and the mother loses her prospective pleasure. Lack of promptness and punctuality is really stealing, a theft of the other person's time. That Franklin regarded lack of promptness in trading as a theft of time is shown by the following story: A man spent some time in his bookshop one morning looking at a certain book for which the clerk asked a dollar. Finally the man insisted that Franklin be summoned. Although the clerk said that Franklin was very busy, the man would not be satisfied until he was called. After telling him how much he wanted the book and for what purpose, etc., he asked the lowest price. "A dollar and a quarter," answered Franklin. "A dollar and a quarter! Why, all your clerk asked was a dollar!" "Yes, but you have taken my time which is worth far more than a quarter," answered Franklin. The man, of course, objected and finally again asked the lowest price. "I will make it as low as I can for you. It is now a dollar and a half, although my time which you have taken is worth far more than the fifty cents I am asking you." The man immediately paid the dollar and a half and left the store.

Lack of punctuality is also lying, for it is a failure to keep promises, either expressed or implied. For further treatment of this phase see TRUTH.

Punctuality is keeping one's appointments. Promptness is doing the thing now. When one is given a task, it should be done at once, done on time. The mind should be concentrated upon it. It should not be put off until tomorrow, for it is just as disagreeable then and a habit has to be broken in addition, so that it is in reality harder to do it next day.

Promptness and punctuality are most necessary in war. Victories and defeats turn on minutes. The greatest generals have been those who excelled in these qualities. Napoleon, who was always ahead of time and thus took his opponents by surprise, said, "Every moment lost is an opportunity for misfortune." Lord Nelson, the great English admiral, ascribed his success par 'y to the fact that he was always on time. Even in social appointments he always gave himself "a quarter of an hour for accidents." Wellington won the battle of Waterloo and Napoleon lost it because Blucher came up on time to the aid of one and Grouchy, who was to bring in reserves for the other, was behind time.

Maxims, Short Sayings, Stories

Men habitually behind time are habitually behind success.—*Matthews*.

Time and tide wait for no man.

Wait until the Yellow River becomes clear and how old will you be?—*Chinese Proverb*.

Some people have three hands: right, left, and a little behind hand.—*John B. Gough*.

You cannot bathe twice in the same river.—*Herodotus*.

By the street of "by and by" one arrives at the house of "never."—*Cervantes*.

I beat the Austrians because they did not know the value of five minutes.—*Napoleon*.

THE BATTLE OF TRENTON

Colonel Rahl, who commanded the Hessian forces at Trenton, was playing cards when a messenger brought a letter disclosing Washington's plan to cross the Delaware. Interested in the cards, he put the letter in his pocket to read at the close of the game. It was then too late. He was killed and his men taken prisoners. By his lack of promptness he lost life and honor.

CHINESE GORDON

General Gordon was noted for his promptness. Perhaps the greatest exhibition of this quality occurred when he was sent to Egypt the last time. He was in Belgium, negotiating with the Belgian king to take over the administration of the Congo, when on the 17th he received a telegram from the Foreign Office recalling him to England. He immediately set out for London and on the 18th held a conference with the Foreign Office, and that same night sailed for Egypt.

THE BATTLE OF WATERLOO

The final battle between the French and English was going on. For eight hours Napoleon had hurled column after column on the enemy posted along the ridge of a hill. The day was drawing to a close. Reënforcements for the obstinate defenders were already in sight. It was necessary to carry the position with one final charge or everything would be lost.

A powerful corps under Grouchy had been summoned across the country and if it came up in time all would yet be well. Napoleon, confident in its arrival, formed his reserves into an attacking column and ordered them to charge the enemy. But Grouchy failed to appear. The imperial guard was beaten and Waterloo was lost. Napoleon died a prisoner at St. Helena because one of his marshals had been behind time.

THE COLLISION

A railway train was rushing along at almost lightning speed. A curve was just ahead beyond which was a station where two trains usually met. The engineer was late—so late that the period during which the up-train was to wait had nearly elapsed; but he hoped yet to pass the curve safely. Suddenly a locomotive dashed into sight right ahead. In one instant there was a col-

lision. A shriek, a shock, and fifty souls were in eternity; and all because an engineer had been behind time.

THE REPRIEVE

(Not to be used before Grade IV.)

A condemned man was led out for execution. He had taken human life but under circumstances of great provocation, and public sympathy was active in his behalf. Thousands had signed petitions for a reprieve. A favorable answer had been expected the night before and though it had not come even the sheriff felt confident that it would yet arrive. But the morning passed without the appearance of the messenger.

The last moment came. The prisoner took his place, the cap was drawn over his eyes, the bolt was drawn, and a lifeless body swung revolving in the wind. Just at that moment a horseman came into sight, his steed covered with foam. He carried a packet in his right hand which he waved frantically to the crowd. He was the express rider with the reprieve; but he came too late. A comparatively innocent man had died an ignominious death because a watch had been five minutes late, making its bearer arrive behind time.

(See story under CHILD IN SCHOOL how some New York schools formed habits of punctuality and promptness.)

b. Politeness at Table, at Play, at Home, in the Street.—In these lessons do not lay down cold, formal rules of etiquette. Make the lesson a discussion and let the children do most of the talking, simply keeping before them the principles of justice—due regard for the rights of others; and of brotherhood—friendliness and helpfulness. Remember that manners that are second nature to a few in the room may be unknown in the homes of the majority of the pupils. The points to be dis-

cussed are so obvious that they are here merely suggested.

1. Politeness at Table.—Punctuality—no jarring of table when seating one's self—erect posture—no sticking out of elbows or resting them on table—quiet waiting one's turn to be served, older members of family and guests being served first—"Please pass," "Thank you," "Excuse me" if forced to leave table before mother or hostess—no pointing at dishes nor asking for what is not yet brought on—proper way of holding knife and fork—use of knife: to cut food, not to carry it—use of fork: to carry food but not to get bread by stabbing it—place of napkin on lap not on breast—bread broken, not cut, in small pieces and buttered after breaking, never a whole slice in hand—only small portions of food taken into mouth and chewed leisurely with lips closed—unobtrusive rejection of bits of bone by aid of fork—no reaching across the table—passing things by presenting handles—drinking quietly from cup—avoidance of shuffling feet and clatter of dishes, knives and forks—avoidance of expressions of dislike for certain dishes and of all criticism.

Gelett Burgess's *Goops* should be used in the Kindergarten and first and second grades in the lessons on manners. The particular Goop should be sketched upon the blackboard with the verse beneath and the question "Are you a Goop?" Admirable stories illustrating bad manners accompany the picture of each Goop.

GOBLICK*

When Goblick was but four years Old
His Parents seldom had to Scold.
They Seldom Called him "Goblick don't!"
He did not Scowl and say, "I won't!"

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Yet now 'tis Sad to see him Dine,
His Table Manners are not Fine.

(He is named Goblick because he gobbles his food and licks his fingers.) —*Goops*.

There should be object lessons on the proper holding of knives and forks, size of pieces of bread, size of mouthfuls, on the eating of oranges, and on the proper trituration of food. All food should be chewed until it becomes such a thin mush that it is swallowed without conscious effort. Object lessons should also be given on the proper use of the spoon—with liquids, the side, with solids the tip, only to enter the mouth.

Eat at your own table as you would eat at the table of the king.—*Confucius*.

2. Politeness at Play.—Cheerfulness—absence of roughness—thoughtfulness and helpfulness to smaller and weaker children—readiness to do as others wish—noise adapted to place and comfort of others—no encroachments on rights of neighbors, passers-by—absence of quarrelsomeness.

3. Politeness at Home.—Importance of home manners—"street angel, home devil"—cheery morning and evening salutations—"Please" for every favor requested, "Thank you," not "Thanks," for every kindness received—generosity with fruit and candy—making parents' comfort and pleasure first and most important—removal of boy's hat when speaking to mother and sisters—opening the door for them and letting them pass first—giving them the inside of walk,—giving parents the most comfortable chairs—never interrupting—never absorbing the conversation—never passing in front of persons except when unavoidable and then begging pardon—closing doors gently—treading quietly—unobtrusive behavior in presence of guests.

Seldom "can't,"
Seldom "don't,"
Never "shan't,"
Never "won't."

—*Christina Rossetti.*

Hearts like doors will ope with ease
To very, very little keys;
And don't forget that two are these:
"I thank you, sir," and "If you please."

4. Politeness in the Street.—While good manners at home are the most important yet it is, of course, by street manners that one is judged by the general public; and not only one's self, but one's parentage and home-training. Street manners are really the X rays which reveal the home to the observer. The teacher should frequently speak with admiring approval or strong disapproval of manners she has witnessed on the street, and in public places. The children should be encouraged to note public manners and to give the social reason for their commendation or condemnation—disregard of others' rights, lack of friendliness, Golden Rule.

Avoidance of noisy, boisterous conduct—no walking three or four abreast—no stopping on corners to chat—no speaking across the street—no crowding or jostling—giving passers-by and especially old people plenty of room—turning to the right—no eating fruit, nuts, popped corn, no chewing gum—no staring at people nor at windows of private houses—no trespassing on private grounds—no marking fences—no pointing—no calling attention to deformed people—no laughing over accidents—boys doffing hats to girls, women and old men whom they know.

Aphorisms

No one can disgrace us but ourselves.

Excessive laughter shows a shallow mind.

c. Courtesy to Strangers, Aged People and Foreigners.—In asking questions of strangers, prefacing with "Pardon me" or "Excuse me"—in answering questions, speaking politely, giving directions clearly, going out of one's way to be helpful—thanking for any courtesy rendered—helping any, especially the poor and unfortunate, that need assistance.

None are more entitled to respect than the aged on account of their infirmities, their struggles with life, their sacrifices, their wisdom gained by observation and experience. Base the obligation also on gratitude, social debt and Golden Rule. Tell of the profound respect and reverence paid by both Japanese and Chinese to the aged.

Never laughing at mistakes or quaintness in speech—never contradicting or showing impatience—answering all questions patiently and politely no matter how frequently repeated or how childish—cheerfully running their errands—giving them comfortable seats—helping them first—showing interest in what interests them—never allowing them to feel in the way—helping across the streets—carrying bundles.

In regard to quaintness of speech impress upon the children that old people speak as taught in their youth or as influenced by their environment and that for the same reason their own speech, when they are old, will probably seem as odd to their grandchildren.

In regard to foreigners use the Golden Rule and social imagination. Lead the children to imagine themselves in a strange land. Show the greatness of the countries whence the foreigners come. (See INTERNATIONALISM.)

Stories

THE WOODEN BOWL

A man was very unkind to his old father, finally not allowing him to come to the table but making him eat from a wooden bowl in a corner of the kitchen. One day he saw his little boy carving a wooden bowl. "What are you making, Johnny?" he enquired. "O," rejoined the child, "I am making the wooden bowl for you to eat out of when you are old." The boy's answer set the man to thinking and at the next meal the old man had an honored place at the table.

SOMEBODY'S MOTHER

When our train reached Clinton, the conductor entered the car and taking the bundles of a very old lady, helped her to the platform and then giving her his arm helped her to the waiting room and placed her bundles beside her. He then signalled the engineer and boarded the moving train. A gentleman interested in the scene said, "I beg pardon, Mr. Conductor, but was that old lady your mother?" "No," said the conductor, "but she was somebody's mother."--*Sanford*.

BAUCIS AND PHILEMON

Zeus, the greatest of the gods, and his son Hermes, the winged messenger, often traveled together among the peoples neighboring to Greece. One day the two gods had walked a long distance over high mountains and through deep valleys in search of the Elysian Plains. But they had not found the path and finally, footsore and weary, they resolved to give up their search and find a place of rest for the night.

Both were dressed like mortals and their long travels had made their clothes look dusty and worn. At the next village they came to they stopped at a fine large house, standing in a cool shady grove, and asked shelter

and rest for the night, but were harshly repulsed by the owner. Again and again as they passed through the village was their request refused. At last they came on the outskirts of the village to a humble little cottage before which on a rude bench were seated two old people who at sight of the travelers rose and greeted them cordially. They gave up their bench to the strangers and the man brought water for them to bathe their faces and hands and feet, while his wife prepared the supper. All this was delightful to the gods who entered into conversation with the old man who seemed so cheerful and happy and learned that the names of their hosts were Baucis and Philemon.

When Baucis had set out the frugal meal she called them to supper, apologizing for the scantiness of the meal. Being very hungry, and their hosts pressing in their hospitality, the gods ate heartily. Soon, although Baucis and Philemon had eaten nothing, there remained only one cake and one bunch of grapes. The pitcher of milk was entirely empty when Hermes asked for more. Baucis glanced at the empty pitcher in despair, only to find to her intense surprise that it was full to the brim with nectar. She glanced around and saw that each dish had turned to gold and was filled with rare dainties such as she had never seen. Husband and wife fell upon their knees, for they knew that their guests were the gods themselves.

"Good Baucis and Philemon," said Zeus, "you gave us what you had and your generous hospitality is deserving of a return worthy of us."

After the worthy couple had eaten, the gods led them to the top of a hill nearby and told them to look back. Where had stood the village now stretched a lake. On an island in the lake stood their cottage which as they looked changed into a stately marble temple.

"That is a temple sacred to me," said Zeus. "It shall be your home. You who know so well how to take care of others shall take care of it."

And there they dwelt happily together until Zeus in their old age changed them into two trees in front of the temple, Baucis a beautiful linden and Philemon a stately oak.

THE GOLDEN GOOSE

A man had three sons, the youngest of whom they all considered silly because he was kind and gentle in his manners. The eldest son cut wood in the forest and his mother always gave him a good lunch of cakes and wine. One day just as he was eating, a little old man came up and said, "Good morning. Won't you give me a piece of cake and a drop of wine, for I am very hungry and thirsty." But the young man harshly replied, "What, give you my bread and wine! If I did I should have none for myself. Not I, indeed, so take yourself off!" Shortly after he began cutting down a tree. He slipped and cut his arm badly.

The next day the second son went to the forest and he also had a fine lunch put up by his mother. Again the little old man presented himself and asked for something to eat and drink. The young fellow angrily bade him begone as he had no more than he wished for himself. The old man walked away, but the selfish fellow had scarcely struck two blows with his axe when he cut a deep gash in his leg.

The next day the third son went to the forest, but his mother had put up for him only some coarse bread and sour beer. Again the old man appeared and made the same request. "O," replied the youth, "I have only some bread baked in the ashes and some sour beer, but you are welcome to a share of it. Let us sit down and eat together."

As they sat down the bread turned into cake and the beer into wine. The youth had scarcely recovered from his amazement when the old man said, "Because you have been kindhearted and shared your dinner with me, I will make you in future lucky in all you undertake. There stands an old tree. Cut it down and you will find something good at the root."

The old man bade him farewell and left. The youth cut down the tree and found sitting at the roots a goose whose feathers were of pure gold. This brought him great good fortune and a lovely princess for a wife.

THE WEARY MOTHER

A tired looking woman, with a little baby in her arms and carrying a traveling bag, came past, with another little child barely able to walk clinging to her skirts and following as best it could. A handsomely dressed little boy, standing on the platform with a group of friends waiting for a train, saw the situation, stepped forward, spoke to the poor tired mother, picked up the child and carried it over to the woman's train and into her car. — *Forward.*

THE EDINBURG BOY

A Christmas treat was to be given to the children of the poor at a certain mission hall in Edinburg and hundreds of little ones were assembled at the doors long before the hour of admittance. Many of them were bare-foot. Among the latter was a sweet-faced little girl who danced from one foot to the other on the pitiless cold stones vainly trying to start the circulation. A ragged little street boy looked at the child a moment and then, snatching the cap from his head, laid it on the pavement in front of her and said, "Ye maun stand on that." — *Forward.*

Contrast the friendliness, the real brotherliness of this act, with the self-seeking spirit behind the similar act of

Raleigh when he threw his cloak down into the mud for Queen Elizabeth to walk upon.

REVERENCE FOR AGE*

Jataka 37

Once upon a time hardby a great banyan tree on the slopes of the Himalayas there dwelt three friends, a partridge, a monkey and an elephant. They came to lack respect and subordination one to another. They fell to quarreling and there was no order to their life. They felt that it was not seemly to live thus and that they ought to find which was the older and honor him. So one day they thought how to find their ages. Said the partridge and monkey to the elephant, "Friend Elephant, how big was this banyan when you first remember it?" "When I was a baby this banyan was a mere bush over which I could just walk." Next the monkey was asked the question and he said, "My friends, when I was a youngling I had only to stretch out my neck as I sat and I could eat the topmost sprouts. So I have known the banyan tree since it was very tiny." Then the partridge was asked the question and he said, "I can remember when there was no banyan here but one at such a spot. The seed came here from that other one and I saw the very beginning of it." Then the others said, "Friend, you are the oldest and we will honor and venerate you and follow your counsels." And so they ordered their life, becoming respectful and obedient.

d. Quiet, Modest Demeanor.—American children have gained a most unenviable reputation for bad manners among the nations of the world. In some foreign hotels American families with children are not allowed to enter and in America itself many apartment agencies refuse applicants with children. The American children, loud,

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self-assertive, selfish, rude, stand in striking contrast to the English, German, and especially the French children, who are quiet, modest, respectful, helpful.

Impress upon the pupils that they are children, that they are worth nothing as yet except for the possibilities in them, that having no knowledge gained by observation or study, nor wisdom gained through experience, their opinions are of no worth and should be kept to themselves. Children should be seen and not heard when older people are present.

To be loud and self-assertive in one's bearing is not only vulgar and selfish but also ridiculous, the gulf between the pretension and the reality being so great. Impress upon them that they are constantly being rated by their manner of speech, the tones they use, the quietness of their bearing. In the fable of the donkey, the clothes did not change his character. The words and actions betrayed the real nature. The only way to be a gentleman or gentlewoman is to *be* gentle.

When you are in the presence of your elders, keep quiet and listen, speaking only when addressed.

Do not tease or distract the attention of your parents.

Do not play or act boisterously wherever others would be annoyed.

Do not whisper, laugh, cough, shuffle feet in libraries, churches, places of entertainment where silence and quiet are desired.

Do not act anywhere so as to be conspicuous. To act so as to attract attention is the lowest form of ill-breeding. The attention attracted is always pitying and contemptuous.

Maxims, Stories

No one can disgrace us but ourselves.—*Holland*.

The world has a right to look to me for my own rating.

Good breeding remembers the rights of others; low breeding insists upon one's own rights.—*Carlyle*.



Life is a ladder on which we are going up or down. People judge the direction by the manners.

THE DONKEY AND THE LION'S SKIN

A Donkey once found a Lion's skin which the hunter had left in the sun to dry. He put it on and went on toward his native village. All fled at his approach, both men and animals and he was a proud Donkey that day. In his delight he lifted up his voice and brayed, but then everyone knew him and his owner came up and beat him soundly for the fright he had caused. And shortly after a Fox came up and said, "I knew you by your voice."

Fine clothes may disguise but silly words and actions will disclose a fool.—*Esop.*

A MODERN INSTANCE

Not far from our cottage was the summer camp of a large and fashionable boy's school. Two or three boys came over one day and began firing a rifle near my host's premises. They seemed trying to shoot as close to the house as they could without hitting it. My host's sister was sitting on the veranda. Finally a bullet whizzed over her head and grazed a corner of the cottage. My host, who was working in his garden, immediately started out and ordered the boys off the land. "See here, old duffer," was the cool reply, "we want you to understand we're from N' Yawk. We're gentlemen and we didn't come up here to be bossed around by any old farmer." But when my host quietly called to me to bring his Winchester from the gun-rack, these self-styled "gentlemen" changed their minds and departed.—*American Boy.*

REAL, GENTLEMEN

Down under the big bridge, not far from Franklin Square, on Saturday afternoon, a little spark of a girl who might have been six years old, judging by her face, but

who was stunted by hard work, was struggling with a crate filled with odds and ends of wood from a building near by that was being altered. She had tied two pieces of rope to the crate and was struggling to drag it down the street. Her booty represented enough firewood to do the family cooking for three or four days. Her strength was unequal to her task, and the best she could do was to drag the crate for three or four feet and then rest. Two men came along, well dressed, prosperous looking, and of the class who visit this part of New York only when business calls them. They stopped. The little girl looked frightened at first, evidently fearing that they would rob her of her treasure. Some lively pantomime by the little girl followed. She wound up by pointing to a big tenement house two blocks away. The two men picked up the crate, one on each side, and carried it to this house, while the little girl walked behind them with a dazed expression. One of the men is an author whose books during the past three years have sold into the hundred thousands, and the other is a famous illustrator.

—*Wellspring.*

e. Cheerfulness.—Tell the children of Una whose face, Spencer says, “made sunshine in a shady place.” Cheerfulness is a magnet that draws friends and all good things. Cheerful people are as welcome as the sunshine for they carry joy and gladness everywhere. Cheerfulness is a social obligation. No one has a right to carry his “blues,” resulting, perhaps, from a little insignificant cause, such as a change in the weather, a disappointment in a cherished plan, or a headache, into other peoples’ lives. To do so is selfishness. Cheerfulness and sadness are both contagious. If we suffer from an attack of the blues, we must be careful not to infect others. Never show unhappiness for fear of passing it on.

Look on the bright side of things. Every cloud has

a silver lining. If there is nothing in the present to smile about, think of some pleasant experience in the past or a pleasure you anticipate in the future. Drill your thoughts. Shut out the gloomy and call in the bright. He who can do this—and practice will give anyone the power—has mastered the secret of success and happiness.

Put on the appearance of cheerfulness. It only takes a little determination to do so and with the appearance will come the feeling. Laugh. When you feel gloomy, laugh, laugh heartily and long. Laughter sets all the internal organs vibrating. The heart beats faster, and sends the blood bounding through the body. Respiration is increased. The eye brightens, the chest expands, forcing the old bad air out of the lungs. Laughter restores the harmonious action of all the cells by certain vital and chemical reactions. It has a specially good effect on the liver and gastric juices. So beneficial is its effect that it is jestingly prophesied that physicians will soon prescribe "Laughter: to be taken five minutes every third hour." Teachers should show the children how to laugh when there is no diverting cause for mirth and should use the exercise whenever the mood of the school would be improved by it.

Two excellent ways to regain cheerfulness are to do immediately a kind act to somebody or to do a hard bit of work with all possible vim and quickness. But while these ways to cultivate the habit of cheerfulness should be explained, its social obligations should be constantly insisted upon.

Sayings, Poems, Stories

Don't wear your heart upon your sleeve.

Bees will not sting a man covered with honey.

Laugh and grow fat.

An ounce of cheerfulness is worth a pound of sadness.

— *Fuller*.

Give us, oh, give us, the man who sings at his work.

— *Emerson*.

Every cloud has a silver lining.

A cheerful spirit gets on quick,

A grumbler in the mud will stick.

Do not make the way seem harder

By a sullen face;

Smile a little, smile a little,

Brighten up the place.

I have gout, asthma and seven other maladies but am otherwise quite well.— *Sydney Smith*.

Fretting takes its revenge by carving wrinkles in the face.

It is easy enough to be pleasant

When life goes by like a song;

But the boy worth while

Is the boy with a smile

When everything goes dead wrong.

There are two things one should not worry over: things one can help and things one cannot help.

SIDNEY LANIER

When Sidney Lanier, one of America's best-loved poets, went home from the War with one lung congested, he knew that he was fated to die of consumption, the disease which had carried off his mother. The first hemorrhage occurred just a month after his marriage. For thirteen years he struggled from his sick bed to support his family, never having a regular salary until two years before his death and compelled to move about constantly in search of health, which he never found. His greatest poem was written with a pencil when too weak to speak. Yet in not one of his poems is there a note of sadness. All breathe hope and cheer.

Cite the case of Robert Louis Stevenson who was an invalid all his life, yet whose books are distinguished by their spirit of gayety and cheerfulness.

POUTINE*

Behold Poutine, the brightest Lass
Of all her Kindergarten Class!
She was Polite and Truthful, too,
And Did what she was Told to Do,
Yet Often Did it with a Face
That robbed Poutine of half her Grace.

(This Goop was called Poutine because she pouted so much.)—*Goops*.

SULKIE*

What Sulkie Borrowed he Returned
And Many were the Thanks he Earned
By Leaving Others' Things Alone,
Remembering they were Not his Own;
Yet he was Sulky, so they say,
When not allowed to Have his Way.

(This Goop was named Sulkie because he was so sulky.)

—*Goops*.

All of these verses from "Goops" should end with the query in large letters in different colored chalk, "Are you a Goop?" Burgess's quaint and delightful drawings of the various Goops should always be used, for it is they that fix the impression on the children's minds.

GRADES III and IV (8-10 Years.)

a. Avoidance of Slang and Coarse and Profane Speech.
—There is much in our regular speech to-day that started as slang. Almost all idiomatic expressions have had such origin. Hence great care should be used by the teacher in condemning it. Some of it is a forcible and graphic

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mode of expression, such as, for instance, the phrase, "up against it," which pictures vividly the stone wall and the futility of butting into it. But the slang that has no excuse for being, such as the forgotten "Get there, Gallagher," "skiddoo," etc., should be unreservedly condemned.

The constant use of slang indicates many things. It implies infection from the multitude, that one is under the sway of mob-rule. One uses the popular slang impelled by the fact that "they all do." It thus indicates the absence of a strong personality. It also reveals a limited vocabulary. One who uses slang has not the right words at his command to express his meaning with nicety and exactness. So the use of slang implies a lack of mental power as well as of will power.

The same paucity of expressive words is shown by him who uses profanity. It is said of a certain great man whose power of controlling other men was great, that he had such command of strong forceful speech that he never felt the need of profanity. To swear for emphasis simply says to the world, "I have neither the language at my command nor the power to use it with force and expression in this emergency."

The use of profanity indicates, besides poverty of language, many other things, such as coarse associations, an irreverent mind, and a hatred of one's fellows.

What advantage does one derive from swearing? Is it any more excuse for swearing than it is for lying and stealing, that it is common? If one does "not mean anything by it", why should he do it? Is swearing a proof of courage? Would you use your father's name so familiarly and contemptuously? If you did, could you expect him to continue to love you? Do you really so hate your fellows that you wish them eternal evil? Yet in asking God to curse them that is what you do.

Indulgence in coarse vulgar speech is evidence of a diseased mind. He who revels in vulgar talk, obscene stories and nastiness of speech, is, probably, more or less unbalanced. A healthful mind will never indulge in obscene stories any more than a man with a healthful appetite will eat filthy food. Physical health is nourished by wholesome food and mental health by pure, clean mental food. Nor is the person who delights to tell an impure story a really virtuous person. He may be pure in act but not in thought.

People may laugh at the vulgar story, the smutty joke, but they despise the narrator. Explain the meaning of the word smut. As one cannot touch smut without being soiled, so one cannot tell or hear a smutty joke without loss of purity.

Short Sayings, Stories

No gentleman ever swears.

Indulgence in profanity is evidence of an empty head, not of manliness.

Immodest words admit of no defense,

For want of delicacy is want of sense.—*Roscommon*.

GENERAL GRANT

At a small "stag" party a congressman started to tell an objectionable story when he was stopped by General Grant's forbidding look. In surprise he exclaimed, "But there are no ladies present." "No," was the general's reply, "but there are gentlemen present."

—*Outlook*.

See also stories of General Jackson and Prof. Drummond's Schoolboys, under COURAGE.

b. Simplicity of Dress and Avoidance of any Action of Feeling that Tends towards Separateness.

On account of the great extremes of wealth and poverty,

simplicity of dress and of living should be urged for the schoolroom. Show that the possession of wealth imposes great obligations and that one of them is, not to hurt the feelings of others. There is no more bitter mortification known to life than that experienced by those who must appear meanly clad in contrast with their richly appareled schoolmates. There is no doubt but that many are tortured by the evidences of their poverty as revealed in their dress and that the mortification has driven many from school. It may be false pride but it exists. The most profound writers concede the compelling force of dress. Rich dressing and spending seems to hypnotize all those subject to its influence. Hence, the obligation not to dress so as to cause misery to one's brothers.

Another evil lies in the effect of its example. It incites others to dress and live beyond their means. Parents who cannot afford it feel compelled to dress their children richly so that they may "go with the best." The children thus acquire false ideas of what constitutes "the best" and also extravagant habits of living. Put it that it is just as ignoble to set a bad example in dressing as it is in gambling, smoking, or drinking; also, that it is easier for the wealthy to dress simply than it is for the others to dress richly.

Another evil effect lies in the feeling of separateness arising from the cliques and sets that spring up, whose basis is the fictitious one of dress. Whenever there are extremes of dress, the public schools, lauded as democratisers, as bringing all together in friendliness, really intensify differences, really make for division, and do it at an early age.

The object aimed at is merely simplicity of dress. But if the teacher can induce the school to adopt a uniform after the manner of France it is still better. If the spirit of brotherhood prevail it can be done. Secure

the coöperation of some of the wealthiest in the room and of their parents. They can set the fashion and use their influence. The subtle compelling force of their example will cause all to adopt it. The uniform should be of material easily cleansed on account of chalk and other dust of the schoolroom, and made on simple lines. The selection of color and style would afford opportunity for lessons on what constitutes real beauty in dress—purity of line and harmony in color. For avoidance of laces, ribbons, jewelry, and all the things used simply to decorate, quote the remark made by a Greek critic to a sculptor whose Venus was covered with ornaments: "You have made your Venus rich because you could not make her beautiful." For the secret of really fine dressing, quote Dr. Franklin's remark about a certain lady's garb: "I am sure she was well dressed for I cannot remember what she had on." That is the secret of perfect dressing: neatness, appropriateness, inconspicuousness, with due regard to health, comfort, and modesty.

The lessons on simplicity of dress, both regular and incidental, afford an excellent opportunity to make the children realize that the basis of all true beauty is *adaptation to its purpose* and that true decoration in all arts is subservient to correct and simple lines of construction which they emphasize rather than conceal. These truths may be illustrated in dress, hats, furniture, etc., either with concrete objects or with pictures such as the *Ladies' Home Journal* and the *Craftsman* often give in contrasting columns.

If the children object to the monotony of uniform, tell them of nuns and other sisterhoods who never change the style of their garb, and of the Greeks, the most artistic people of the ancient world, who wore for centuries the same style of dress and the same colors. The lines of their dress were absolutely pure and true, its colors per-

fectly harmonious. The Japanese have also worn for centuries the same style of garb, very beautiful in its lines and colors. The peasants in any country adhere to the national costume, generally very picturesque. Many governments are now devoting special attention to the problem of dress, Sweden leading in encouraging adherence to the national costume. None with real work to do pay much attention to dress.

The lesson should not be confined to dress but should include all personal expenditures. For Arrogance see lesson on that subject.

GRADE V (10-11 Years)

a. Evil of Grumbling and Fault Finding.—Both of these are forms of arrogance and haughtiness. The spirit behind them is, "This does not suit me! My convenience, my leisure, are paramount!" They are extremely bad manners, evidencing an unfriendly, anti-social feeling. The friendly spirit, seeing things wrong that cannot be helped, like a rainy morning, is cheerful over it and makes light of it. When the wrong things are the result of mischance, like a button off a coat, it takes hold to make things better. This is the serious evil underlying a captious habit, that the feeling vents itself in grumbling, thus preventing helpful action. *When things are wrong they are to be set right.* When baby cries disturbing you at your lessons, don't grumble, but set to work to find out *why* she cries—weariness, sleepiness, thirst, pins—apply the remedy and then, having made things right, go back to your lessons. If things go wrong on the playground, in your business, in government, in society, do not content yourself with grumbling. Set immediately about to right them. Grumblers are always the least efficient workers. Too much energy goes into grumbling, taking that form of motor effect.

Make the best of things. There is always a bright side. "What luck that it was not my arms," exclaimed a soldier when both legs were shot off at Chancellorsville. Face toward the sun. When one has his face toward the sun the shadows are always *behind* one. If one turns his back to the sun and looks at the shadows, the brighter the sun, the blacker the shadows. So when things go wrong, look to the sun, to the bright things.

Poems, Stories

THE MAN WHO WORE A FLOWER IN HIS BUTTONHOLE

During the yellow fever epidemic of 1905 in New Orleans the leaders set about to stamp out the disease as quickly as possible. Acting on the recent discovery that the contagion is carried by a certain species of mosquito, it was determined to destroy every mosquito and render harmless their breeding places. Since the rain water for every house in the city is stored in large wooden tanks above ground, the task was a herculean one. The city was divided into districts and thousands of volunteers organized and set to work. Gutters were cleaned, filthy houses and yards were disinfected, every cistern was screened. When the wire netting gave out, cheesecloth was used or oil spread on the surface of the water. Hundreds of houses were sealed up and the mosquitoes destroyed by fumigation. After several weeks of vigilant effort the work was accomplished, the disease carriers were destroyed. But there came a terrible storm that swept off netting, cheesecloth and oil and left thousands of pools where the mosquitoes could lay their eggs. All the work was undone and the working leaders were completely disheartened. When they went down to headquarters the morning after an all night's struggle with the storm, about ready to give up, they found upon the office door of the organization a bright placard with the motto:

"Wear a smile upon your face
And a flower in your button-hole."

And within they found Dr. Warner, their chief, with a smile on his face and a flower in his buttonhole. No sign of defeat. It had been a knockdown blow, but the fighter was on his feet, cool, resourceful, with unabated courage. The result? Thousands of men responded to the call for help and for days the work was redone. Finally the epidemic was conquered.—*Wellspring*.

For everything under the sun,
There is remedy or there is none;
If there be one, try and find it,
If there be none, never mind it.

The man worth while
Is the man that can smile
When everything goes dead wrong.

"Whatever the weather may be," says he,
"Whatever the weather may be,
It's the songs we sing and the smile we wear
That's making the sunshine everywhere."

—*Riley*.

RECIPE FOR SANITY*

Don't make tragedies of trifles,
Don't shoot butterflies with rifles,
Laugh it off.

Does your work get into kinks?
Laugh it off.

Are you near all kinds of brinks?
Laugh it off.

If it's sanity you're after
There's no recipe like laughter.

Laugh it off. —*Henry B. Elliott*.

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“Twixt optimist and pessimist
The difference is droll;
The optimist the doughnut sees,
The pessimist, the hole.

b. Personal Dignity, Self Respect. — If you do not respect yourself the world will not respect you. The world takes you at your own valuation. If it sees that you set a low price upon yourself, it does not question it, relying upon the fact that you know yourself better than anyone else knows you. By your manners you indicate the respect you have for yourself and demand from others. The root meaning of dignity is worth, worthiness. He has dignity who is conscious of what is worthy in himself and of what is worthy of himself in his relations to others. Dignity is not haughtiness nor arrogance. Dignity is quiet, composed, and manifests itself in service, never in self-assertion.

Self-respect prevents one from doing anything not consonant with that worth; anything which says to the world, “I have no worth.” Actions are what the world judges by. “What you are talks so loud that I cannot hear what you say,” says Emerson. Self-respect also prevents envy, which is based on a sense of real or fancied inferiority in some particular respect; for, if another makes a more brilliant record in arithmetic or athletics, a boy who respects himself, his own worth, says, “I can do that, or, if not that, something else as important, if I try hard enough.”

Stories, Poems

THE MOUNTAIN AND THE SQUIRREL
The mountain and the squirrel
Had a quarrel,
And the former called the latter “Little Prig”
Bun replied,

“You are doubtless very big;
But all sorts of wind and weather
Must be taken in together
To make up a year
And a sphere.
And I think it no disgrace
To occupy my place.
If I'm not so large as you,
You are not so small as I,
And not half so spry.
I'll not deny you make
A very pretty squirrel track;
Talents differ; all is well and wisely put;
If I cannot carry forests on my back,
Neither can you crack a nut.”

— *Emerson*

DID THEY RESPECT THEMSELVES? DID THEY OBTAIN
RESPECT?

Five young girls boarded a street car in their home town one warm summer evening, bare-armed, bare-headed. In the crowded car they sang and jested as loudly and freely as if in a private parlor.

A group of young girls came down the street on their way to school, talking and laughing loudly, and flicking peanuts with their fingers at passing horses, even hitting the drivers, accompanying each successful aim with loud screams of laughter.—*Girls' Companion*.

A group of boys stood on a street corner, chewing, smoking, laughing loudly, swearing, obstructing the sidewalk, passing low remarks about girls and women who passed, and sneering at the unfortunate.

When a girl talks and laughs loudly in public places, attracting the attention, the ridiculing satirical attention of spectators, the evil-minded attention of the bad, does

she show much respect for herself? Does she obtain it from others? What is the estimate that the world says those boys put upon themselves?

The world is just; it always leaves every man to set his own rate.

c. Modesty, Recognition of One's Own Faults.—The recognition of the possibilities of development, the ideals to which one aspires, give a sense of dignity; the realization how small the accomplishment when contrasted with one's aims makes one humble. The two feelings are as inseparable as both are incompatible with pride. One who is proud of what he has accomplished has no vision of the ideal, the star to which he should hitch his wagon, nor realization of the bramble bush into which he has fallen.

Modesty is the absence of pride and vanity, haughtiness and arrogance. It is the recognition of one's own defects and faults coupled with a respect for one's worth and possibilities. Modesty is the mark of the doer, boastfulness of the braggart. The world's great men, those who have done great things, have all been men distinguished by their modesty and humility. General Grant, the victor of the Civil War, twice President of the United States, the fêted guest of kings and princes when he traveled around the world, was noted for his modesty and simplicity of manner. The name of Lincoln, who is ranked as one of the three greatest Americans and one of her four constructive statesmen, is a synonym for modesty and humility. The famous English general, Chinese Gordon, beloved in four continents, was the most modest of men.

The great artists, the great architects, the great civil engineers, the great physicians, have all been men of true humility. "Their reach" has always "exceeded their grasp." They realize that, with all their achievements, they have failed to attain to their ideal. The moment

that a man loses humility, the moment he thinks he has attained, that moment he loses capacity for further progress.

All pleasure in work well done is modified not only by the sense of the gulf between aspiration and achievement but by the sense of defects in other directions. "If I am good in arithmetic, I am poor in grammar." "If I can play well, I cannot sing." "If I stand high in my studies, have a good brain, on the other hand I have no mechanical faculty." Tennyson could write verse but he could not carve a statue. Goldsmith could write fine poetry, but he was not able to converse well. The peacock has a beautiful tail but his feet are very ugly.

d. Evil of Pride and Vanity.—Vanity is an overweening delight in external advantages or in the opinions others have of those advantages. Beauty, clothes, jewelry, houses, furniture, yachts, automobiles, etc., are external to the individual. They are not the man. To be vain of such superficialities is to be childish. It is always a sign of weakness and emptiness. Indeed, the word vanity in its derivation means emptiness. It is the attitude of the peacock who struts and parades, proud of the play of the light upon his feathers. Because based on external things vanity leads to extravagance and ostentation, and is thus as anti-social as pride, both producing separateness.

One may experience a sense of pleasure in work well done, in the faithful performance of duty, in the zealous carrying out of obligations imposed by one's talents, but the moment comparison is made and a sense of superiority to others is felt, then pride arises. Pride is anti-social both because of the feeling of superiority involved and because based on the independence of the individual. But the most extraordinary talent cannot enable one alone to accomplish much. Pride forgets the social debt.

Proverbs, Stories

The nobler the man, the less the pride.—*Danish Proverb.*

Vanity is the food of fools.—*Swift.*

Pride makes a man a hedgehog wounding every one he touches.

WHAT PRIDE DID

One Sabbath morning a plainly dressed man entered a church in Holland and was shown a seat. Soon after, an elegantly dressed woman came to the pew, saw the stranger, and curtly asked him to get out. The stranger left the pew and took a seat among those reserved for the poor and joined devoutly in the services. When they were over, a friend asked the woman if she knew who the man was. "No. Just some pushing stranger." The friend smiled as she said, "It was the king of Sweden."

PRESIDENT TYLER'S ADVICE

President Tyler said to his daughter-in-law previous to her taking her position as the lady of the White House: "You must remember that nothing shows a little soul so much as the exhibition of airs, or assumption of superiority under any circumstances."

GRADE VI (11-12 Years)

a. Courtesy to All.—Courtesy is due to all, white or black, red or yellow, rich or poor, child or adult, sinner or saint, because of the common brotherhood, because we must do as we would be done by, because we ourselves are gentlemen and gentlewomen, and because of the principles America stands for—equality and fraternity. Especial stress should be placed upon these causes because of a growing tendency to treat courteously only those in one's own set or those regarded as superior. This arises partly because we are not a homo-

geneous people. Where a people is of one blood and one mind as in France, the feelings of equality and fraternity naturally prevail and influence the manners. The increasing disparity of wealth also prevents the assimilation here and destroys the sense of equality and fraternity.

Justice and the Golden Rule should be made the basis of the discussions on the following almost universal breaches of good manners:

Pushing and elbowing at ticket windows, and when getting on and off cars.

Long occupancy of dressing rooms on steam cars when others are waiting.

Blowing of cigar smoke.

Disturbance of enjoyment of others at public entertainments by talking and laughing.

Taking nearest seat instead of farthest and forcing people to crowd past in order to get a seat.

Occupancy of a whole seat and of double seats with baggage when others are standing. The air of astonishment and injury when requested to give up seats one has not paid for, the purchase of a ticket entitling to but one seat.

Not thanking a lady or gentleman who surrenders a seat.

A lady has been defined as one who to modesty and refinement adds a scrupulous attention to the rights and feelings of others and applies the Golden Rule of doing as she would be done by to all with whom she comes in contact both at home and abroad.

Short Sayings, Stories

Show courtesy not because they are gentlemen but because you are.

THOMAS JEFFERSON

The author of the Declaration of Independence was one day walking with his little grandson when a negro

passing by pushing a wheelbarrow bowed to them. Jefferson returned the greeting but the little boy did not. "Do not let a poor negro be more of a gentleman than you are " rebuked Jefferson.

ABRAHAM LINCOLN

When Lincoln was practicing law at Springfield he one afternoon while going home from his office saw a little girl crying at the gate of a garden. He stopped and inquired what was the matter. The child told him amid her sobs that she was going away to visit her grandmother and that the hackman had not come and she would miss the train. "Well, that would be too bad," said Lincoln. "Let me see if I can't help you out." So he went into the house with the child, and although the mother strongly objected, he put the small old-fashioned trunk upon his shoulder and carried it down to the station, the little girl clinging to his hand.

b. Avoidance of Arrogance and Haughtiness.—The basis of good manners being the friendly feeling and a sense of equality, arrogance and haughtiness, which are based on a denial of equality, on a false assumption of superiority, are extremely bad manners. This should be strongly emphasized, that they are bad manners, "bad form ; "good manners, "good form" being courtesy, friendliness, helpfulness. They are really the signs of a mental and moral twist in character, for real superiority, the possession of some great talent or virtue, makes men humble, both because such possession entails great obligations of service and friendliness to the brotherhood and because they realize that their possession is due to some favoring circumstance which all the brotherhood should have had. The only true distinction between man and man being superior worth, which makes its possessor humble, haughtiness and arrogance are based on false

distinctions and indicate mental weakness. To claim superiority on account of wealth or position, which is not the man any more than his hat or cloak is, is simply to indicate a vacuum where the brain should be.

The lessons on the subject which occur under different heads and which are here grouped together should be based on the Golden Rule, the social debt, the brotherhood of man and their essential equality.

"Do as ye would be done by" is the imperative command of God, the dread and sacred "ought." There is no getting round it morally. To make the pupil realize its full force and meaning, have him put himself in the place of that other to whom his attitude says, "I am better than thou." How would he like to be so treated? How would he like to be snubbed and domineered over by someone that merely had finer clothes or more money to spend than he? In this connection in the higher grades show how silly is the assumption of superiority on account of wealth, dress, position, or external advantages, *because of their relativity*, which makes haughtiness and arrogance a boomerang. The woman who rides in a street car is looked down upon by the one who hires a carriage. But she is glanced at askance by the one who owns her carriage and she, in turn, is snubbed by the one who owns a costly automobile car. The woman who makes her own clothes is not recognized by the one who hires a dressmaker. She, in turn, is treated with arrogance by the one who has hers made in a neighboring city by a tailor. But the wealthy women of that city have theirs made in New York, clothes which in turn are scorned by that city's "four hundred", who wear nothing made outside of Paris. The family who lead society in a small village is nobody in a neighboring city and would be regarded as poor by the millionaire. But millionaires are pitied by the multimillionaires. With such illus-

trations show how all these external advantages are relative and because they are so those who base distinction upon them often find them boomerangs. If one claims the right to snub on account of some external advantage like wealth, social position, dress, equipage, then anyone who possesses more of these advantages has the same right to snub him.

Robbed of all adventitious circumstances, the essential equality of mankind is revealed. In the lounging rooms of public baths, where men are robed simply in bathrobes, denuded of all signs of external advantages; in cases of shipwreck on desert islands where, destitute of all their possessions, manhood alone is in evidence, their essential equality is apparent. If a thousand babies from all conditions of living were put in a big room and dressed alike, there would be no essential difference found, says Leslie Stephens and other economists and sociologists. Does the rich dress put on one and the shabby dress on the other make any difference in the children themselves? If a dollar is put into the hands of one of them does this confer superiority or authority over the others? A hundred dollars? A thousand? A hundred thousand? Does any outside thing confer it? Does anything confer the right to domineer—to hurt the feelings of one's brothers.

Sociologists and economists are pretty well agreed that it is difference of environment that makes the superficial differences between men. If a bricklayer and a statesman had been changed in their infancy and each subjected to the environment—the food, the nurture, the associations—of the other, they hold that the bricklayer would, in many cases, have become the statesman; the statesman, the bricklayer. Now, since differences of environment make many of the superficial differences among men, the feeling of gratitude for one's good fortune combined with regret that others have not had the same, the

realization of its accidental nature, should make not for arrogance but for humility and friendliness.

The root of arrogance is really stupidity. Arrogant people cannot realize their social debt. They think themselves sufficient unto themselves, that they are peculiar and solitary creations, that their wealth is self-begotten. The most flagrant example of stupid arrogance was that of the French nobility before the French Revolution, who really conceived themselves as a superior order of beings and the peasantry as simply animals, mere hewers of wood and drawers of water. Yet the nobility could not have existed a day without them. No opportunity should be lost to show the social debt nor the obligations imposed by it. For brotherhood as a basis, see the chapter on that subject. See also DEMOCRACY.

The object aimed at in these lessons is to make a fixed part of the child's mental habit the ideas that the only true distinction is superior worth shown in social service; that elegant dressing and costly living not only do not suffice for distinction but are evils because they make for clique and class between those who, being brothers, should act as brothers; that the assumption of haughtiness and arrogance over the possession of such things as money, dress, social position, office, indicates mental weakness because placing external things above real manhood and womanhood.

The following extracts from the chapter "Education for Simplicity" from Wagner's "Simple Life" may be of service, especially in grade VI.*

"Wealth is not a barrier to separate but a means for coming nearer to man."

"Haughtiness is not authority; it is not we who are the law; the law is over our heads. At the bottom we are

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equal and no one has a right to exact obedience from me because he is he and I am I. If he does, his command disgraces me and I have no right to suffer myself to be degraded. Haughtiness, contempt arouses mankind. It is not envy but revolt that is felt."

"There is a certain delicacy in not making the contrasts too marked. To wound the eyes of those who lack necessities, to flaunt extravagance at the doors of poverty, is bad taste. Good taste prevents one's flaunting his fine appetite, his sound sleep, in the presence of one dying with consumption. The same tact and discretion are required in simplicity of manner and living in the presence of the poor." (Good taste should prevent the rich children in the schoolroom from wearing rich dresses and from lavish expenditure of pin money in candy, gum, soda water, etc., and amusements.)

"Possession of wealth is a public trust. Position is less a privilege than a charge of great gravity. It is a mistaken notion that in opulence one has nothing to do but to take life easy. Wealth in the hands of many is, as Luther said, like a harp in the hoofs of an ass. They have no idea of the manner of its use."

"Advantages are not for service to our vanity. Each of them constitutes for him who enjoys it an obligation and not a reason for vain glory."

"Central law of life—to be one's self and to be fraternal."

It is hardly necessary to say that the teacher must set the example by showing extra thoughtfulness and consideration for the poor children in the room, and perhaps go out of her way to show courtesy to the visitors from the poor that visit the room. If the child is surrounded by a moral atmosphere permeated by the spirit of equality and brotherliness, and simplicity of dress and manner, he will derive a strong moral life from it and must,

through the instinct of imitation, follow the example set.

In the second and third grades the stories of Cinderella and the Ugly Duckling should be used.

Proverbs, Poems, Stories

HIGH AND LOW*

The shadows fall as softly
Upon the lowly grass
As on the stately roses
That tremble as they pass.

The sunlight shines as brightly
On fern leaves, bent and torn,
As on the golden harvest,
The fields of waving corn.

The wild birds sing as sweetly
To rugged, jagged pines,
As to the blossomed orchards
And to the cultured vines.

— *Dora Read Goodale.*

CLOTHES

Although my clothes are fine and gay
They should not make me vain,
For Nurse can take them all away
And put them on again.

Each flower grows her pretty gown,
So does each little weed,
Their dresses are their very own,
They may be proud indeed!

— *Abbie Farwell Brown.*

The coat does not make the man. — *German Proverb.*

The man in boots does not honor the man in shoes.

* Reprinted from "All Round the Year" by permission of the publishers, G. P. Putnam's Sons, New York and London.

But yesterday out of the shell, to-day he despises the shell.

THE ANT AND THE CATERPILLAR

As a Caterpillar was advancing very slowly along one of the paths of the garden he was met by a pert, lively Ant who, tossing up her head with a scornful air, cried, "Pray get out of my way, thou poor creeping animal, and do not obstruct the paths of thy superiors by wriggling along the road. Poor creature, thou lookest like a thing half made which nature, not liking, threw by unfinished. I could almost pity thee but it is beneath one of my station to talk to such creatures as thou, and so, good by."

The Caterpillar, struck dumb by this disdainful language, retired, went to work, wound himself up in a silken coil, and after a while came out a beautiful Butterfly. Just as he was sallying forth he observed the Ant puffing by and said, "Judge not by external appearances."—*Æsop*
(This can also be used to illustrate the change wrought by different conditions.)

THE GEESE

A peasant was one day driving some geese to town where he hoped to sell them. He had a long stick in his hand and drove them pretty fast. But the geese did not like to be hurried and happening to meet a traveler they poured out their complaints against the peasant.

"Where can you find geese more unhappy than we? See how this peasant is hurrying us this way and that and driving us just as though we were only common geese. Ignorant fellow! He never thinks that he is bound to respect us for we are the descendants of the very geese that saved Rome so many years ago."

"But for what are you famous yourselves?" asked the traveler.

"Because our ancestors—"

"Yes, I know. I have read all about it. What I want to know is, what have you *yourselves* done?"

"Why, our ancestors saved Rome!"

"Yes, yes! But what have you done?"

"We? Nothing—"

"Of what good are you then? Do leave your ancestors at peace! They were honored for their deeds; but you, my friends, are only fit for roasting."—*Russian Fable*.

THE COMMANDER-IN-CHIEF AND THE CORPORAL

One day while in camp Washington took a walk. In the course of it he came upon some men building a breast-work of logs under the direction of a very pompous little officer. The men were trying to lift a very heavy log as Washington approached. In his long overcoat which completely hid his uniform and with hat well drawn over the eyes, no one recognized their general. "Up with it, up with it," cried the officer. But the log was too heavy, they could not with their utmost effort lift it into place. They were about to give up in despair when Washington stepped to their assistance. When the log was in position he turned to the officer and said, "Why do you not help these men in their lifting?" "I? Why, I am the corporal!" was the indignant reply as the little man drew himself up arrogantly. "Well," throwing back his overcoat so that his uniform might be seen, "the next time your men need assistance send for your commander-in-chief," and Washington walked away leaving the little man dumbfounded.

THE RICHEST MAN IN AMERICA

One of the raw days in autumn in that dreadful winter at Valley Forge, Washington came out of his house and saw the sentinel on his doorstep. The maids were airing the house and the general had stepped out for a moment. The soldier looked cold and hungry. Washington noticed

it and said to him, "Have you had your breakfast yet?" "No, your excellency. They are a little slow in relieving sentry this morning." "Well," said Washington, "I'll relieve you. Let me have your musket. You go in and tell Mrs. Washington to give you a good hot breakfast and do not hurry back." The soldier did he as was told. When he returned he found Washington still standing guard over his own headquarters.

THE LEGION OF HONOR

Napoleon threw away the old order of nobility and founded a new one, which survives to-day and is called "The Legion of Honor." He pinned its decoration on no one for his descent or his wealth but only on those who had achieved some great thing in arms, statesmanship, scholarship, invention or other service.

FOR A' THAT AND A' THAT

Is there for honest poverty
That hangs his head, and a' that?
The coward slave, we pass him by,
We dare be poor for a' that!
For a' that and a' that,
Our toil's obscure and a' that;
The rank is but the guinea's stamp,
The man's the gowd for a' that.

What tho on homely fare we dine,
Wear hoddin gray and a' that;
Gie fools their silks and knaves their wine,
A man's a man for a' that.
For a' that and a' that,
Their tinsel show and a' that;
The honest man, tho e'er sae poor,
Is King o' men for a' that.

Ye see yon birkie, ca'd a lord
 Wha struts and stares, and a' that;
 Tho' hundreds worship at his word,
 He's but a coof for a' that;
 For a' that and a' that,
 His riband, star and a' that,
 The man of independent mind
 He looks and laughs at a' that.

A prince can make a belted knight,
 A marquis, duke and a' that;
 But an honest man's aboon his might,
 Guid faith, he maunna fa' that!
 For a' that and a' that,
 Their dignities and a' that,
 The pith o' sense and pride o' worth
 Are higher rank than a' that.

Then let us pray that come it may
 As come it will for a' that;
 That sense and worth o'er a' the earth
 May bear the gree and a' that.
 For a' that and a' that,
 It's coming yet for a' that,
 That man to man the world o'er
 Shall brothers be for a' that.—*Robert Burns.*

No man is nobler than another unless he is born with better abilities and more amiable disposition. This must be said to repel the insolence of men who depend entirely upon chance and accidental circumstances of distinction and not at all on public services and personal merit.
 —*Seneca.*

c. Respect and Tolerance for Opinions of Others.—To have strong opinions of one's own and yet be considerate of the opinions of others, that is the disposition that must

be cultivated. As the lessons emphasize self-reliance, independence of thought, confidence and belief in one's self, because absorption in the crowd is one of the dangers imperilling American life, the result may be intolerance. To have no opinions of one's own and so be tolerant to the opinions of others, is hardly worse than to have opinions of one's own and be intolerant of the views of others. Yet the happy mean, sympathy and consideration for those whose opinions differ from one's own, is possible. When the child realizes that two people may come to diametrically opposite opinions and both be intelligent and thoughtful, the thing is accomplished.

Through the previous lessons on accuracy of reporting they have already learned that different persons see the same object, the same occurrence, differently. Freshen their realization of this fact by holding before them a silver dollar. Ask the children sitting on one side to tell what they see; then those on the other side. They report very different things, and yet it is the same dollar. Now ask children in different parts of the room to give the shape of the dollar as they see it held stationary in the hand. Some will see a circle, some a straight line, and others various shapes between these two extremes, according to their position. Tell the story of the blind man and the elephant, and how Browning took an old lawsuit and by telling the story from the view point of the various actors told twelve different stories—*The Ring and The Book*.

Thus in many different ways show how we see only in part. Owing to circumstances, to training, to individual bent, man never sees the whole. But his judgment of the whole is based on what he sees. Ten men sent to look at a certain landscape will bring back ten different views: the artist, seeing the rocks and vines and trees, says it is beautiful; the farmer looks at the rocky soil and

says it is valueless; the geologist, seeing the outcropping coal, says it is valuable. Each sees truly what he sees, but his deduction, based upon what he sees, is true only in part.

Thus the child may be led to realize that because we can know only in part, we must, while tenacious of our own views, if based on wide and accurate observation and just deduction, be considerate of others who, seeing differently, think differently.

In the seventh and eighth grades when opportunities offer, reference should be made to the evils that result whenever man thinks that the part that he sees is the whole, that he, in consequence, has the whole truth in his possession. Men have suffered torture and death, the progress of society has been hindered, the knowledge of God's laws governing his universe retarded, through the resulting intolerance and bigotry. There is hardly any fundamental physical law or truth that is commonly accepted to-day but was received with a storm of opposition and opprobrium when first announced.

Stories

THE BLIND MEN AND THE ELEPHANT

Six blind men of Indostan had long wished to find out what an elephant was like. Standing on the curb one day when a procession was passing they asked to be taken up to the elephant that their lifelong curiosity might be gratified. The first man felt of the elephant's side and cried, "Why, the elephant is like a wall." The second, grabbing hold of an ear, said, "No, an elephant is like a fan." Another, feeling of a leg, said, "An elephant is like a tree." Another, taking hold of the tail, cried, "Pshaw, an elephant is like a rope." But the fifth who was feeling the trunk exclaimed, "Nonsense! An elephant is like a snake!" The other man, who had hold

of a tusk cried, "Gentlemen, the elephant is like nothing but a spear!" And they are quarreling to this day about the nature of the elephant.

We see only in part.

d. Good Manners a Business Asset.—Looked at from a purely selfish and personal standpoint, good manners are a most valuable asset. No bank account or loan bears half so high a rate of interest, no investment declares its dividends more certainly. Someone has said that fine manners are a fortune in themselves, and, certainly, a profitable business is based on good feeling between firm and customers. Professor Shaler of Harvard says in "The Citizen" that his own observation shows that more young men fail from lack of manners than from any other one cause. A great manufacturer is quoted as saying that he would gladly give his check for ten thousand dollars if he could secure its equivalent in good manners to be sent to his factory and offices. A great step will have been taken towards the attainment of national good manners when our youth are made to understand that lack of manners—courtesy, cordiality, accommodation—in business relations stands in the way of success.

Maxims, Sayings, Stories

A man without a smiling face must not open a shop. William of Nassau gained a subject from Philip of Spain every time he took off his hat.—*Thomas Fuller.*

More wasps are caught by honey than by vinegar.

Rudeness and gruffness bar doors, kindness and courtesy open them.

Ill mannered men have to fight all their lives with difficulties created by themselves.

Pleasant manners are business magnets.

With hat in hand, one gets on in the world.

—*German Proverb.*

Men, like bullets, go farthest when smoothest.

—*Richter.*

HIS RECOMMENDATIONS

A gentleman advertised for a boy to assist him in his office and nearly fifty applicants presented themselves. Out of the whole number he selected one and dismissed the rest. "I would like to know," said a friend, "on what ground you selected that boy who has not a single recommendation." "You are mistaken," said the gentleman, "he had a great many. He wiped his feet when he came in and closed the door after him, showing that he was careful. He gave his seat instantly to that lame old man, showing that he was kind and thoughtful. He took off his cap when he came in and answered my questions promptly, showing that he was polite and gentlemanly. He picked up the book which I had purposely left on the floor and replaced it upon the table while all the rest stepped over it, showing that he was orderly; and he waited quietly for his turn instead of pushing and crowding. When I talked to him I noticed that his clothing was tidy, his hair neatly brushed and his fingers clean. Do not you call these things letters of recommendation? I do."—*Little Corporal.*

ROSS WINANS' COURTESY

The factory of Ross Winans was not one of the powerful nor large locomotive factories of America. Agents of the Russian government were inspecting the factories of the United States, and were so favorably impressed by the courtesy of Mr. Winans, who personally took them over his establishment, explaining carefully every detail about which they questioned, courtesy so unlike the rudeness and lack of attention shown them in other factories, that

in the name of their government they asked him to establish locomotive works in Russia. He did so, and thus courtesy was the foundation of the fortune he accumulated.

THE BON MARCHE

The Bon Marche in Paris is one of the largest mercantile establishments in the world. It was founded by the Boucicaults, poor peasants peddling linen, whose kindness, courtesy and honesty attracted so many customers that they finally opened a store. As their business grew they added store upon store until it attained its present mammoth proportions. One of the two policies of the store carefully impressed upon every employee is "extreme courtesy."

Where do you like to trade in your own town? With what clerks, sour and disagreeable, or cordial and civil ones? Why do some book agents fail and others succeed?

THE STREET CAR CONDUCTOR

A lady carrying a tiny poodle in a little basket was rather peremptorily addressed by the conductor of the trolley car on which she was riding. The rules of that road forbid such passengers and so the conductor was within his rights in demanding its ejection. But his manner of doing so was objectionable, and so he was informed by another lady sitting beside the first, who was preparing to leave as she was ordered.

"And who might you be?" sneered the conductor impudently, twitching impatiently at the bell strap.

"I am the wife of the president of the road," said the lady quietly, "and I am not intending to recommend you for promotion."

The conductor subsided and the amused passengers were treated with more forbearance.—*Wellspring*.

THE POLITE MONKEY

One day an Italian organ-grinder, accompanied by a trained monkey wandered into our town and stopped before my house to play. The monkey was an intelligent little fellow and was attired in a jacket and cap. While his master was grinding out the music, the monkey hopped down from the organ where he had been sitting and jumping the fence came into my yard. He was at once spied by a fox terrier of mine and the dog made a rush at him. The monkey awaited the onset with such undisturbed tranquility that the dog halted within a few feet of him to reconnoiter. Both animals took a long steady stare at each other, when, suddenly, the monkey raised his paw and gracefully saluted his enemy by raising his hat. The effect was magical. The dog's head and tail dropped and he sneaked into the house and would not leave it until the organ-grinder and monkey had departed.—*Girls' Own*.

Play is a sacred thing, a divine ordinance for developing in the child a harmonious and healthy organism and preparing that organism for the commencement of the work of life.—J. G. Holland.

CHAPTER V

PLAY



LAY, that used to be regarded so largely as a waste of time, then as a means of using surplus energy, of getting an appetite, of making the blood circulate, is now coming to be seen in its true light as one of the strongest factors in the education, mental, moral and physical, of the child—the method of nature itself. Play is now widely recognized as the exercise of the instinct for self-education, unconscious self-instruction, to which conscious, formal instruction in the home and school is a mere supplement.

According to Karl Groos, whose theory is now generally accepted, play has its origin in instinct. In the lower animals the instincts seem perfect at birth. In the higher animals instincts appear before they are needed while the young are under the care of their parents. With the gradual development of nervous matter instincts become feebler and the period of infancy grows longer. In this period, the instincts, as they awaken, become so perfected through play that the organism is adapted to its environment. With human beings the phylogenetic nervous evolution is accompanied by extreme natal weakness. Instincts are very feeble. If the child were brought into contact at once with his environment, the imperfect reactions of his instincts to his life would result in his extinction and, consequently, that of the race. But the long period of infancy and childhood during which the child is under the care of his parents allows time for the development of the instincts as they awaken and their elaboration to the finest details. Play

is the pleasurable practice of the instincts by means of which they are perfected. Play is the rehearsal, the means by which the child's powers are fitted to the activities of the future adult life.

Phylogenetic nervous development, as has been said, necessitates natal weakness and this natal weakness is a tremendous disadvantage unless there is full opportunity for play, through which the instincts are trained for future use. This is the tremendous evil of child labor, that it contravenes the great laws of nature. The child is put to work before he is made ready by nature for it, before his instincts are developed and adjusted to their future burdens. Nothing that hinders play, nothing that shortens the period of childhood but is fraught with greatest evil to the individual and the race. Only as the child passes successfully through the biological stage of development will he become a complete man.

Neuro—Muscular Development Through Play.—The brain when the child is born is a mere confused mass of nerve stuff. Th. Ribot, the eminent French psychologist, says: "The newborn infant is a spinal being with an unformed, diffuent brain composed largely of water. Reflex life itself is not complete in him and the cortico-motor system only hinted at; the sensory centers are undifferentiated, the association systems remain isolated, for a long time after birth." The process of differentiation of this mass into systems and association groups and their proper and perfect functioning is called myelination, the great agent of which is play.

The brain is generally regarded as the organ of mind only. On the contrary, one-third of the brain, the lower third, is concerned, along with the spinal cord, with the senses and the muscles, the sensory-motor tract. Of the remaining two-thirds a large part consists of nerve fibers which connect and make nerve centers work

together. They are called association fibers because they promote associated action between the nerve centers, bringing the different functions of each into communication with the others.

Now, the child's instincts prompt to activities called play, since their exercise gives pleasure, which at different ages myelinizes the different parts of the brain. Up to about six years of age the playful activities resulting from instincts, the creeping, rolling, walking, frisking, sliding, lifting, hauling, are the functional ones that result in mechanical reflexes for later years, habits of mechanical control of body. This is the period of the myelinization of the spinal cord (the first three years) and the lower part of the sensory-motor tract of the brain. Different areas in this tract represent certain groups of muscles and senses. This part of the brain has been often compared to the keyboard of a typewriter or piano. Without the playful activities of childhood, the areas of the brain controlling the muscles and senses would remain unmyelinated, the necessary mechanical reflexes would not be made.

The next six years have to do with the finer development of the sensory-motor tract of the brain. The muscular movements of play become more complicated and many of them become reflexes or habits. The imperfect coördination of the muscular and sense activity of the preceding period is carried to greater perfection. This is the period when nature lays the foundation for the acquirement of skill in doing different things. This is the biological reason why the study of music, languages, arts, and crafts, requiring the finer coördination of muscles and senses, is begun at this period. It is the period of drill and the formation of complicated neuro-muscular habits.

The child, boy or girl, should have full opportunity to

gratify his impulse to climb, run, jump, balance, swing, teeter, tumble, tussle, wrestle, skate, swim, coast, slide, ski, stilt-walk, etc., Country life affords the opportunity. In city life the child should have at home as far as possible and always at school or in public playgrounds the necessary apparatus to aid him in the acquirement of the finer mechanical control of his body: trapeze bars, climbing and jumping poles, ladders, horseshoes, quoits, etc. The boys should have their baseball diamonds, basketball and tennis courts, sailboats, and archery equipments. The girls should have their croquet grounds, tennis and basketball courts and archery sets. A few of the games that assist in the neuro-muscular development of this period are Prisoners' Base, Hill Dill, Hare and Hound, all the tag games, baseball, football, basketball, shinny, hockey, polo, bowling, swimming, rowing, sailing.

The children will get many a fall and tumble and even broken bones. But the crying soon stops and the bones, being so largely cartilaginous at this stage, quickly knit. No temporary injuries incurred in play are comparable to the everlasting ills wrought by prohibition of what often seems to their elders rough and dangerous play. The play not only results from nature's own instincts but is absolutely necessary to the complete development of the child.

During these twelve years the dress of the children should be of such simple construction and of such strong material that it in no way hampers them in their play. Overalls made of duck or other strong washable material are the best clothing up to at least four years of age for children of either sex. The white dresses which mothers insist upon their children wearing, to gratify their own selfish vanity, seriously retard, if not effectually prevent, their offsprings' neuro-muscular development.

The child of whom it is said, "How cute he looks!" "How sweet she looks!" will never attain perfect mechanical control of the body. When the little girl finally goes to school her dress should be of strong washable material and most simple in fashion. Thus she may romp and play while the soiled clothes produced in the process will not add greatly to the burdens of the family washing. One of the most eminent of the foreign physicians attending the Tuberculosis Congress in Washington in 1908 said that American mothers kept their children too clean for their best development. The boy's clothing with its loose blouse and knickerbockers is better adapted to play than his sister's has been. The tears and rents in their clothing made by rough play both boys and girls may well learn to mend for themselves, but mothers and sisters should console themselves when mending with the reflection that tears and rents are absolutely necessary to the development of the child.

In the next few years the fine motor adjustments receive their final perfection but this period is most largely concerned with the development of the association areas of the part of the brain not sensory-motor. In the human brain there are thousands of little fibers that run from one center of thought or impulse to another. They have direct and crossed connections. They carry messages between the nerve centers so that immediate action takes place; that is, it does if the fibers have been developed and trained by use in youth. If not developed by constant functioning at that time, they cannot correspond at once to the thought or desired act without a voluntary effort on the part of the person. The plays of this period are the agents that train these fibers so that mind and muscle act in unison on the instant: basketball, football, baseball, polo, hockey, cricket, bowls, tennis, rowing, sailing, skating, snowshoeing,

skiing, bicycling and all the sports that call for nerve, judgment and the instant coördination of mind and muscle.

To illustrate: A boy learns to play basketball. Every movement of the ball and the players has to be watched and appropriate action taken. The center for sight gets to calling up, over one of the association fibers, a muscular center which causes that particular center to respond. As this is conscious telegraphing, it takes time. Before the muscle responds, the necessity for the movement is over. But by continual practice the muscle finally responds immediately, and ultimately the two become so intimately responsive that the appropriate movement is made independent of any voluntary action on the part of the player. In a player so trained there is no hesitancy, he is equal to any emergency. His "movements are crystallized instincts." The plays of this period make for that coolness and self-possession which is discussed in the chapter on Self-Control. It may be remarked, in passing, that accidents with automobiles, sailboats, launches, occur for the most part with men whose mind and muscles have not been attuned through play in their youth. In men untrained, sudden emergencies paralyze all power for rapid action.

There is thus a close relationship between the development of the muscular and nervous system. Psychic functions cannot be separated from the motor. Considerable attention has been paid here to this interdependence because of the common impression that the brain is the organ of mind only and because women in their anxiety that their children "behave like little gentlemen and ladies," deprive them too often of the play which alone can develop the sensory-motor part of the brain and the association areas, which alone gives the adult the mastery of his body.

It should be added that these games furnish relief from the high blood pressure and an escape from the dangers peculiar to the sex development of this period and an outlet for the belligerent and competitive spirit which accompany this development.

OTHER PLAYS

Besides the plays which develop the neuro-muscular system there are others which are the pleasurable exercise of other instincts, which prepare for the adult activities of life. These are the plays resulting from the instincts of imitation and imagination, such as playing house, store, school, doctor, coachman, etc.; from the instincts for construction, such as building in sand, making doll-clothes, sleds and boats; from the instinct for collecting, such as gathering and hoarding colored paper, buttons, stamps, butterflies, etc.; for drawing, such as drawing on slates, paper and blackboard; for rhythm in motion and singing plays; for hunting and the chase; and the other plays which gratify the instinct to be with nature. The plays which gratify the instincts for fighting and rivalry, two of our strongest instincts, are many.

These plays are the pleasurable rehearsal for the activities of their future life. They are anticipatory in character. They prepare the child for his future work, just as a kitten's play with its mother's tail or a leaf or a ball of yarn prepares it for its later business of mice-catching. Without this preparation the reactions are not adjusted to their environment and the adult fails in life. Most sociologists and all students of child nature agree with Jane Addams in her "Newer Ideals of Peace" that child-labor often throws the adult into the ranks of trampdom because of his inability (for which he is certainly in no way responsible) to adjust himself to his environment. "Inefficient through imperfect mastery of

his powers and lack of mechanical reflexes, joyless through lack of the freedom and happiness which comes from mastery, the drudgery, the monotony, the nervous and physical exhaustion drive him into revolt."

Moreover, since instincts can be turned into habits only in the plastic period of childhood, if the child is deprived of play, the supreme agent in the transformation, the man not only loses his own heritage but is unable to transmit it to his children. Each generation becomes feebler until finally the line succumbs.

COLLECTING PLAYS

Many of the instincts are transient. As Professor James shows so vividly, if these instincts as they awaken, are not turned into habits for lack of the proper conditions, the golden moment flies forever and the habit can never be formed, no matter how favorable the later conditions. Through the playful exercise of the instincts for hoarding and collecting as they arise, habits can be formed that will furnish delightful avocations or even vocations for adults. At a very early age these instincts awaken. Between the ages of four and six the children instinctively hoard bright pieces of paper and glass and other bright and shining objects. They collect leaves and nuts and gather and press flowers. In the next two or three years they make collections of pebbles, shells, birds' eggs, moths and butterflies. They gather cocoons and frogs' eggs for hatching. This instinct should be encouraged and directed, no matter how great "the litter" or how much a dust collector. As shown elsewhere, it can be used to create an interest in school in those to whom its dry-as-dust curriculum is distasteful.

The next three years the interest in collecting grows still keener. The children should be allowed to have, both at home and school, aquaria, menageries, and cabi-

nets for minerals, woods, birds' eggs, insects, stamps, etc. The competitive instinct can be used with good results. From twelve to fifteen the collecting instinct reaches its climax. By utilizing the gang spirit which develops at this time and the instinct of rivalry, the school or public museum can be enriched by collections of the minerals of the county, the different kinds of birds' nests, the native woods, arrow heads and Indian relics, and herbariums. This is the time for vivariums, for snakes and toads, aquariums for water animals, and menageries for native animals.

This instinct is allied with those of hunting and exploring, which reach their climax at this time.

IMITATIVE, DRAMATIC, AND IMAGINATIVE PLAY

The instinct of imitation is one of the strongest of the instincts and through imitative play much of the child's preparation for his future life is made and much of his character formed. Through the first nine years the impulse to imitate persons and things is very strong. The child plays family with dolls or with playmates, keeps house and store and school, imitating closely the behavior of his parents and the other persons of his environment. These watching the behavior of the children see their own actions, their own selves, as in a mirror. The children are not passing judgment but are acting through the impulse of imitation in unconscious response to the suggestions of their environment. If the parents are stern, short tempered, given to any vices, the children act thus in their play. If the teacher is arbitrary, the play-teacher faithfully imitates. It is this instinct of imitation, this great suggestibility, that makes the positions of parents and teacher so responsible. It does not matter what nor how many the formal precepts laid down, they are valueless if the daily walk and life do not correspond.

One must be what he wishes his children to be. This law cannot be evaded. If the teacher is wasteful with school supplies, her advice with regard to economy is fruitless. If the father is partial, it is in vain for him to preach justice. If the mother evades paying street-car fare, or equivocates in her family or social relations, it is a waste of words for her to preach honesty or truthfulness to her children. The instinct of imitation is stronger than any other instinct.

The child's imitative plays of this period include any persons and things in his environment, doctors, soldiers, horses, hostlers, firemen, policemen, etc. The girls have their parties and make calls, imitating closely the behavior of those about them. These plays are of immense value as a rehearsal and practice for the activities of their later life, the children learning easily and thoroughly through them what they can learn in no other way.

From nine to twelve they imitate their companions rather than the adults about them. This is the period when the greatest care should be exercised over their companionship, care directed not to depriving them of, perhaps, rough and boisterous companions, but companions whose principles are vicious and ideals low. And this should be accomplished not so much by prohibition as by forming the tastes by other companionship, by other interests, by books, etc.

This is the period when children dramatize what they read. If the books are of the wild and wicked West or on the Raffles order, they become Indians or bandits or "gentlemen thieves." This instinct can be happily directed into right channels by having them act dramatic selections from their Readers; or selections dramatized by themselves or their elders; or dramatic incidents from history, such as the landing of the Pilgrim Fathers, Penn's treaty with the Indians, the Charter Oak episode,

the Boston Tea Party, John Smith and Pocahontas; incidents in the lives of the early settlers; scenes from Longfellow's, Scott's and Macaulay's poems, and other prose or poetic works that appeal both to the dramatic and heroic instincts. The Greek and Roman myths, legends, and history are excellent for the purpose. The usual school dialogues and plays should be tabooed for their ethical influence is ignoble because trivial. In the classroom, a dull recitation in reading or history or geography can be enlivened by a minute's rough dramatization of the episode under discussion. A history teacher in a Western city, when the French and Indian wars are being studied, has the class act out the triple campaign of the English to take Quebec. The dramatization makes the plan of campaign so clear, the causes of the defeats and successes so evident, the lesson of patriotism in the deaths of Montcalm and Wolfe—'tis sweet to die for one's country—so impressive, the value of coöperation and persistence so striking, that not only the facts but many moral lessons of great value are unconsciously impressed.

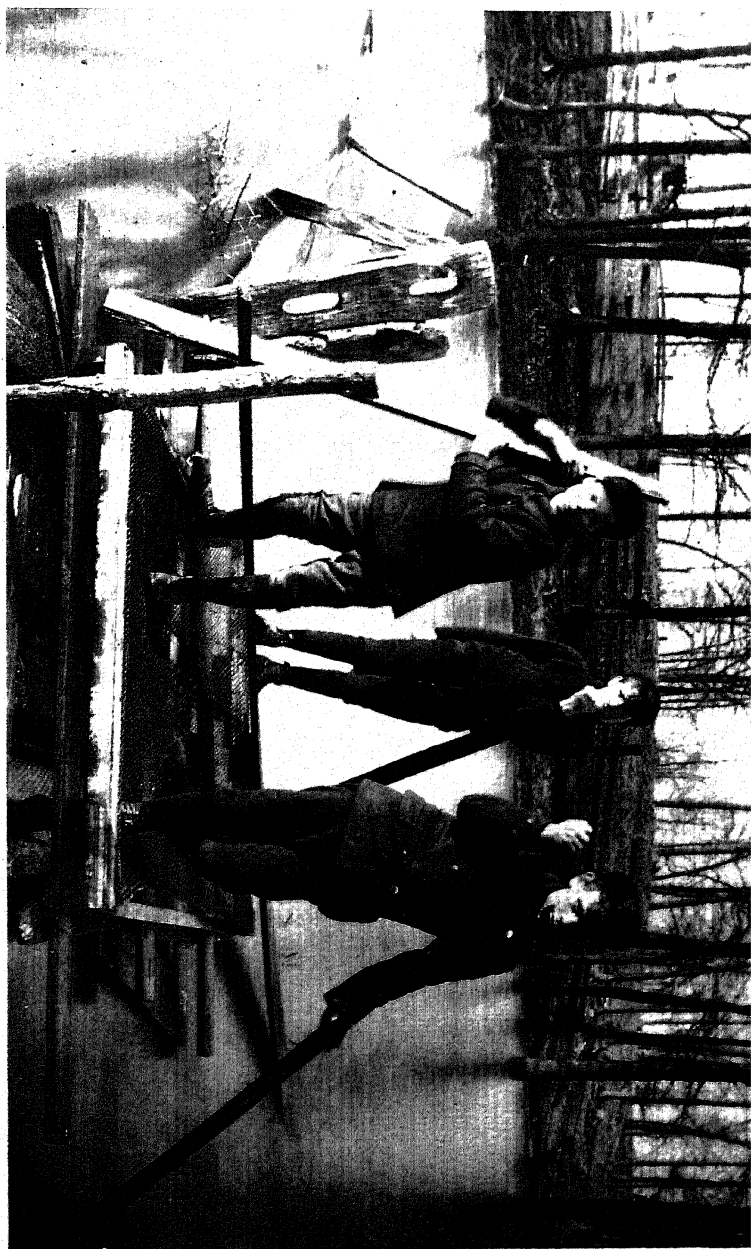
From twelve on, the instinct of imitation is still strong but suggestion comes now not so much from companions of their own age as from adults. Hero-worship begins. Boys and girls attach themselves to young men and women, imitating dress, manners, mode of speech, habits and morals. Belief is insensibly fashioned into conduct. It is a period of great danger if these adults are not high principled and possessed of lofty ideals. By exercising tact, parents and teachers can direct this admiration into right channels and can use the instinct to make the subject of admiration, whether living, historic or fictional, radiate moral influence.

The dramatic work of the preceding period should be continued, care being taken that the dramatizations feed

the instinct for hero-worship. Some of the scenes from *Coriolanus* and other plays of Shakespeare, and of the Greek plays, dramatizations from heroic poems and from history, incidents in the lives of Plutarch's heroes and in the lives of heroes of America and Europe, can be utilized. These imitative and dramatic plays are of the greatest service in unconsciously inculcating admiration for courage, truth, honor, duty, self-sacrifice, justice, patriotism and other hardy virtues. The children insensibly learn, as someone has said, "what to do in times of great danger, in moments of great temptation, in crises of their nation's life."

The imaginative instinct is closely associated with the imitative and dramatic. In the first six years it is rather fancy than imagination, the child's transformation of blocks into trains, trees, boats, rivers or animals and of himself into a trolley car, a steam-engine, a policeman or the smell of an automobile. In the latter part of the period imagination develops and in the next three years becomes more active but is still based upon the facts of the child's experience and observation. He imagines in play all the occupations known to him and makes up dialogues and scenes. From the ninth to the twelfth year it takes a strongly dramatic form and often develops into story telling. From twelve on it concerns itself with historic and fictional incidents and finds satisfaction in the drama as shown above.

In order that the fancy and imagination have room for exercise, the toys given the child should be of the simplest character. Elaborate dolls and complicated mechanical toys give no room for the exercise of the imagination. The simplest toys, being most capable of varied transformation, develop the imaginative powers best. It follows, of course, that a superabundance of toys is hurtful. When the dramatic stage is reached, only those



materials should be given for stage trappings which will allow room for the exercise of the imagination.

Imaginative play, especially in the first six years, is often a serious problem to adults on account of its falsehoods. Being unhampered by any sense of relation or proportion, the child's imagination often leads him into unconscious lying. In the struggle to develop habits of truthfulness, great care is necessary to distinguish between lies resulting from imaginative play and those resulting from intention and inaccuracy. In all the falsehoods springing from imaginative play, adults must believe, no matter how great the credulity required. Disbelief in what is so real and vivid to the child destroys the sympathetic understanding so necessary between child and guardian. There can be only one answer to Peter Pan's query. Parents do, because they *must*, believe in fairies.

On the other hand, this imaginative play is a great boon to parents. An appeal to the imagination is a real stimulus to work and a strong reënforcement of the child's will. Through its aid strictness of discipline can be maintained. When the boy plays policeman, for instance, the psychological moment should be seized, the child regarded as a policeman and the policeman's standard of conduct demanded—helpfulness, politeness, chivalry, neatness, etc. When the instinct seizes the boys to play soldiers, military instruction should be given them by the military instructor of the school, or by some old soldier friend of the family steeped in military traditions, and they should be treated as soldiers. The standards of conduct required, the punishments dealt out, the rewards bestowed, should all be military in character. Soldierly obedience, promptness, orderliness, cleanliness, courage, truthfulness and chivalry, should be rigorously demanded. The children will yield them, so

thoroughly do they throw themselves into the play, and will endure the military punishments for neglect of duty, solitary confinement and short rations, with soldierly grit, and even glorify corporal punishment as a part of the hardships incident to a soldier's life. Thus the brain receives repeated impressions of soldierly virtues until the track is made among the cells and habit is formed. And best of all, it is habit created by the child's own will.

But the impulse to play need not originate with the child. The parent or teacher may exercise imagination in giving commands. The child's imaginative instinct is so strong that he will at once respond to the part. If John is slow in performing his errands suggest that he is Sheridan "thirty miles away," or Rogers or Boone escaping from the Indians. If Lucy and Jane are dila-tory in making the beds, doing the dishes, picking berries, suggest that they are Israelites and Egyptians racing for the Red Sea, or homesteaders racing for the land entry office. If Mary cannot find what she is hunting for, suggest that she is Garcia hunting for Gomez. If there are horses to be attended to, call the boys your troopers. If lawns are to be watered, they can be Hol-landers flooding their country to save it from the Span-iards. Thus directing their own activity under the spur of their imagination, the work is no longer work but play. The activity, to be play, must, however, be self-activity. Beyond the suggestion there should be no super- vision and the imagination must be the child's, not the adult's.

CONSTRUCTIVE PLAY

Play is defined as the pleasurable expression of awaken- ing instincts, whose function it is to prepare for the activities of adult life. Many of these instincts are tran- sient. If during the period of activity of any instinct

the environment is favorable for its manifestation, a habit is formed which survives after the instinct has died away. But if the environment is unfavorable, no habit will be formed, no matter how favorable the later environment may be for the formation of it. The play impulse has the office of giving rise to habits and permanent interests.

Now there is a time when the habit of activity, that is, the habit of work and of enjoyment in work, may be formed and its opportunity lies in forming the connection between play and work when the constructive instincts awaken. One chief end in education, many psychologists and sociologists agree with Luther Gulick, is to develop a habit of joyousness in work, to prevent the idea of drudgery arising. There is work that is drudgery and work that is play: in the one, the motive force is compulsion; in the other, the whole personality is absorbed, the activity being spontaneous. But the activity is the same, whether it be drudgery or play depending upon the state of mind regarding it. To have the mind enjoy the activity, to diffuse the play spirit over all work without the sacrifice of precision and accuracy, is accomplished through play; for where play gives due rehearsal to the constructive instincts, the sense of freedom and mastery gives pleasure in the work. And many moralists believe that through pleasure in work men may be led to recognize the truth that the work itself is the end, not the money gotten for it; that the pleasure of expression of energy in work, pleasure in the things we do that are of service, is far greater than the pleasure of impression, pleasure in the things we get and have. Since man reaches his highest stature only when he learns that work is an end in itself, a condition of existence, and his highest joy and duty, joy in work may well be the motive guide in all conscious education. Fortunately, it is

nature's own plan in her unconscious education through play.

In the fourth and fifth years when the child has achieved some muscular control, instincts for constructive play of a crude sort appear. These center about motor activity for its own sake. The children build in the sand, build with their blocks and clothespins, hammer and plane, and then, careless of results, destroy at one blow the products of their activity. They saw and saw, hammer and hammer, but they make nothing, the pleasure coming simply from the growing mastery and control of the larger muscular areas. Sand, clay, blocks (the simplest possible), plane, saw and hammer, should be given every child, girls as well as boys. No fear of maimed fingers should withhold the hammer, nails and saw.

In the sixth and seventh years the child becomes interested in the things made. He no longer strives merely to saw and hammer. He strives to make something. This instinct should be turned into making things useful, thus coördinating the idea of utility and play, extending the sense of pleasure over into the field of usefulness. The child becomes just as absorbed in making something useful at this period and feels the joy which comes with the possession of something which is the expression of himself. He now first tastes the pleasures of expression, of creation. The proper tools for this period are the same as for the former, simple broad muscular movements being still demanded.

In the eighth, ninth and tenth years, the child attempts quite ambitious things but pays no attention to details. This is the period when the boy makes various things out of spools, when he makes suckers, whistles, traps, kites, carts, sleds, water-mills, and rafts, when he builds tents and huts, rough and crude. This is the time when

the girls cut out paper dolls and doll clothes, when they make doll houses and furniture of cardboard, and when they make doll clothes. This instinct should be encouraged and developed, the crudest efforts being commended. The course in handicrafts at school should deal with the useful and follow nature's own suggestions. Nothing should be given in the way of toys that will retard the development of this most valuable instinct. Elaborately dressed dolls, elaborate doll houses, elaborate mechanical and electrical toys weaken and atrophy the instinct.

In the eleventh and twelfth years, the period of the finer coördination of the muscular activity and the senses, the child becomes interested in the finer details and skill of workmanship. The things the boys make are concerned with the other instincts awakening at this time, instincts for collecting, for hunting and fishing, for camping and exploring. They make fishing tackle and nets, bows and arrows and slings, toy sailboats, kites, snow forts, snow houses, water wheels, wind mills, cages for animals, stilts, bars and hurdles for their gymnastic play. None of these should ever be given a boy, only the materials for making them. The girls sew for their dolls, crochet, cook, and enter into cooking, washing and general housework with an enthusiasm that should never be dampened by any suggestion that it is drudgery.

From twelve on, with his more perfect neuro-muscular adjustment and increasing skill, the boy constructs things needed by his other instincts. He builds telegraphs, telephones, heliographs; club houses, work shops, out-door gymnasiums, canoes, boats, scooters, catamarans; menageries, aquariums, vivariums; electrical and mechanical apparatus, and furniture for his room and club house. The girls also make furniture and they make

their own clothes and carve and model and embroider and knit and crochet and cook and make hats and dainty accessories of their toilette, all with avidity and enthusiasm.

If the child's environment permits the gratification of these inherited instincts in constructive play, if he is not hampered, on the one hand, by an absence of opportunity and material, or, on the other, by a superabundance of toys and service, he becomes both fitted for his serious occupations of later life and acquainted, through the sense of mastery and freedom, with joy in work. Constructive play is the only means for complete self-expression the child possesses. When he is allowed full and free self-expression through it, his love of such play becomes love of labor in the man and he becomes an intelligent and joyous worker.

The evil of furnishing ready-made toys and too much service is readily apparent when seen in its true light of dwarfing the child's development and preventing his adjustment to his environment. The opposite evil of putting children to work in field or factory before, through play, they have learned to use their constructive powers intelligently and through mastery of them acquire the sense of freedom which makes work a joy not drudgery, is also evident.

PLAY AS A SOCIAL FORCE

Play has its rise in instincts which are survivals of habits by means of which our ancestors survived in the struggle for existence. Many of them are survivals of habits necessary in the individualistic life of those ancestors when every man's hand was against every other's, but wholly unsuited, in their primitive form, to modern life, which is social, and particularly unsuited to the American form of state, which is based on brotherhood.

The old antagonism is replaced by coöperation, individualism by fraternalism. Instead of each for himself and "devil take the hindmost," each must be for all and all for each.

The fighting instinct, for instance, once so extremely useful to our ancestors, is an inheritance that, in its original form, is to-day anti-social and out of place. The instinct of rivalry and many others are, in their primitive form, equally unsuited to modern life. Harmful in their original form, they can, however, if adapted to the new conditions, be made to subserve social ends. The fighting instinct must be neither developed into its old primitive habit nor eliminated. It must be changed into friendly competition or made a conscious and powerful instrument in the eternal struggle between righteousness and unrighteousness.

The play of the child in the first six years is largely individualistic. Being largely plays of experimentation to gain control of himself, and of exploration to find out the secrets of his small world, the center of the child's interest is himself. Selfhood, the sense of personal power, is thus developed. But this feeling makes the child quarrelsome and selfish at this period. How may play itself correct this? Where there is a large family of children or where schools have playrooms and playgrounds for children of this age where they may pursue their individualistic play amid companionship, they learn to respect each other's rights, though no co-operation is possible. The sense of fairness and fair play is developed; also generosity, kindness, unselfishness, truthfulness and honesty.

As abundant investigation proves that even at this age the child has some power of ethical abstraction, direct ethical instruction, connected as largely as possible with his concrete activities, should be given. (See

various chapters for moral instruction at this age.) Moreover, all forms of play involving teasing, bullying, cruelty to weaker comrades or to animals, should be eliminated, while any plays in which revenge or malice are involved should be held up to scorn.

The plays of the next six years are largely social games but they are not coöperative. The child plays with others but his own skill is now the center of interest. Even in the few formal games there is no team-work. The object is not the success of the team but the display of individual prowess. The center of interest is one's self in relation to others. Each does as well as he can but no one subordinates himself to others. Competition enters but competition between individuals. To determine who can throw farthest, run fastest, jump highest, is the game. The favorite competitive games are the various marble games, the numerous forms of tag, the innumerable throwing, running, leaping, jumping games and the many kinds of ball games. Through these games the sense of fair play and regard for the rights of others deepen. As these contests must have rules, the sense of law and obedience to law develops. The games insensibly teach courage, honor, truthfulness, accuracy, generosity, hatred of injustice, of bullying and cruelty.

Many of the plays of this period are born of the instincts for fighting and rivalry. Now, instincts of fighting being out of place in their original form in the present social conditions, the tendency has been to eliminate fighting plays as something vulgar, ruffianly and malicious. When boys wrestle with each other or box, it is simply play, however; the pleasurable response of inherited impulse. It is not vulgar, nor ruffianly, nor malicious. It is innocent play, entirely wholesome, both physically and morally. It satisfies also the deep-seated instinct

to see which is the better man and is a powerful leveler of the false distinctions based upon money and clothes. On account of the many different kinds of wrestling—side hold, hand wrestle, Indian wrestle, collar and elbow, etc.—there are certain definite rules which must be observed, inculcating obedience to laws. Fairness, fortitude in bearing injury, courage and daring, self-control, generosity and chivalry to the vanquished foe, are some of the virtues acquired through fighting play. Here, again, tactful ethical instruction should direct the fighting impulse against wrongs seen: a younger boy bullied by an older, an old person maltreated, an unfortunate ridiculed. The influence of both home and school should be that the only proper display of the fighting instinct, except its manifestation in play, is in fighting social wrong.

The games of the third period are carried on in groups in response to the instinct of coöperation, which appears toward the close of the preceding period in the form of gangs, boys uniting for predatory or athletic impulse. This gang spirit, often so harshly deprecated, is really not only a harmless expression of natural instinct but the very cornerstone of society. If it takes a predatory direction—rifling flowerbeds, raiding orchards, grapevines and melon patches—it is because society does not realize the value of this germ of the coöperative spirit and does not utilize it by directing it to social ends.

In this third period the instinct finds vent in group games, formal games which demand subordination of the individual to the group. Not individual excellence any longer but excellence of the group. The group feels itself a homogeneous unit and teamwork is its keynote. The group games, baseball, basketball, football, hockey, polo, cricket, tennis, develop two great moral qualities, coöperation and self-sacrifice, as when Ver Weibe, the

Harvard fullback in the Yale-Harvard game of 1908, who had carried the ball into Yale's territory, withdrew so that Kennard, a better kicker, might take his place and send the ball over the cross-bar, and Burr, the Harvard captain, renounced the honor of playing in the Yale game because he thought that another man would do better in his place. Obedience to leader, loyalty to team, submission to authority and respect for law are developed, as are also self-reliance, because each feels the responsibility of doing his part, sense of responsibility because each knows that the team is no stronger than its weakest part, and self-control through the exigencies of the game which demand direction and restraint or excess of power. Fairness, justice, contempt for pain and discomfort, virtues of abstinence and moderation, chivalry and kindred virtues are developed.

The harnessing of this gang spirit to social and civic purposes must be modeled upon these group games. The object must be definite and tangible, something that can be achieved and only one at a time. The more hardship connected with it, the more danger and opportunity for heroic action, the greater the enthusiasm and energy. The leader, whether he be one of their number or an adult, must have the qualities that excite loyalty and hero-worship.

The school itself may be treated as a gang and *esprit de corps* developed. Different schools may be set in friendly competition in their studies or games as Captain Jones did the different steel mills under his charge, in Braddock, Pa. Just as he shifted a broomstick from the flagstaff of one mill to another as victory in turning out the greatest amount per day shifted, so some tangible emblem seen of all can be used. Such friendly competition offers splendid opportunities for the acquirement of many virtues in the hands of a wise and magnetic teacher.

The ways to utilize this instinct in studies are innumerable but need not be elaborated here.

The activities of the gang can be turned into fraternal channels. As the chapter on Fraternalism shows, the children must be taught that they are their brother's keeper, that they are responsible for the sufferings of others and that it is their privilege and duty to relieve distress. The gang spirit is a most valuable ally in this work. Enlist the feelings of the gang by a vivid portrayal of the situation to be relieved—the workman suddenly disabled by an accident with a family dependent upon him, the widow with several helpless little children, or the cripple boy who needs crutches or a wheel chair—make a suggestion, and the group spirit will do the rest. Professor Jenks in his very suggestive "Citizenship and the Schools" tells of a school superintendent in a Chicago suburb who utilized the group spirit in forming a social-service organization that did much practical and intelligent work. A part of its task was to keep track of accidents that brought destitution to families in its district. It showed the greatest enthusiasm and energy in forming and carrying out plans to relieve the destitute and suffering. He tells how they took pickaxes and shovels and banked up a widow's house so that the family would not suffer from the icy blasts from the lake. In this direction of the gang spirit into fraternal channels, plenty of action must be provided and the work left as largely as possible to the gang.

The gang spirit can be utilized in the formation of clubs, athletic clubs, debating clubs, dramatic clubs, etc. It can also be utilized in the festivals which it is elsewhere urged that schools should have. Signs, symbols, rites, uniforms, even attendance at divine service, greatly reënforce the group spirit. In these ways the instincts for coöperation and self-sacrifice can be made reflexes for social service, the very bases for social living.

The fact that the activities calling forth the highest qualities in the boys, that rouse the most passionate enthusiasm, are those involving group action, should never be forgotten in the training in ethics and civics; nor should the effort ever relax to make loyalty to the group the basis for the broader, deeper loyalty to school, city and country.

LETTER OF PRESIDENT ROOSEVELT TO VER WIEBE OF
HARVARD

THE WHITE HOUSE,

WASHINGTON, D. C., Nov. 24, 1908.

My Dear Mr. Ver Wiebe:—Like every other good Harvard man I have the heartiest feeling of gratitude to the entire team who won the great victory last Saturday. But I feel an especial self gratitude towards you. It was through you more than any one else that the ball was put in a position to enable Kennard to do the work which he did so admirably, and to kick the goal from the field.

For the good of the team your individual good was sacrificed, and through this sacrifice and through the admirable work you had already done, and through Kennard's fine kick, a victory was won. However, it was a first rate example of the interest of an individual being subordinated to the good of the team—there cannot be any better lesson for our national life than to teach that the good of the individual must be subordinated for the good of the people.

Now, I have the heartiest admiration for Kennard's feat. He kicked the goal and he did a service that no one else could have done, and too much praise cannot be given him; but you are entitled to every whit as much and every man I have met here feels just the way I do. With best wishes and congratulations, believe me, sincerely yours,

THEODORE ROOSEVELT.

Mr. Ernest Ver Wiebe, Harvard University.

PLAY AND SOCIAL PURITY

The plays of the third period, involving as they do action, imagination and emotion, thus satisfying the appetites for excitement and sensation which are at their height at this time, are powerful factors in making for social purity. Without this legitimate vent in strenuous, high and uplifting expression, the energy of passion then developing finds vent in gross forms of expression. The dull, listless routine of class work in the ordinary grammar and high school tends, by its violation of nature's laws, to the formation of vicious habits. That the emotional tension of this age may be discharged harmlessly, and even helpfully, the courses in both should be more occupational; play should be made a regular part of the curriculum, as, indeed, it is in Germany where it has regular hours and competent directors; and the drama should be used, drama of heroic action, of strenuous adventure, and of that lofty principle which alone satisfies and develops the natural idealism of youth.

Help thyself and God will help thee.—G. Herbert.

CHAPTER VI

SELF-RELIANCE



JUST as a tree must be rooted in the soil before it can bear flower or fruit, so must a child learn to stand on his own feet, to respect himself, to be independent of others and of accident before he can become a real man. Self-reliance is fundamental, it is the only foundation upon which the superstructure of strong character can be built. "The gods help those that help themselves" has been a proverb in all nations, so universally is reliance on self regarded as the basis of real true manhood.

HERCULES AND THE WAGONER

A wagoner was once driving a heavy load along a muddy way. At last he came to a part of the road where the wheels sank half way into the mud and the more the horses pulled, the deeper sank the wheels. So the wagoner threw down his whip and knelt down and prayed to Hercules. But Hercules appeared and said, "Get up, man, get up and put your shoulder to the wheel."

The gods help them that help themselves.—*Æsop*.

LARK AND YOUNG ONES

A lark had a nest in a field of grain and all summer her birdlings had been safe and happy. One day they saw two men looking at the field and overheard one say, "I think it is ripe enough. So go round to our friends and ask them to help us reap it." The young birds, greatly frightened, reported to their mother what they had heard. "So they look to their friends, do they? Well, I think

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we need not move yet." When the next day came, no friends appeared, and the farmer told his son to call in the relatives. This the young birds likewise told their mother when she came. "I think that we need not move yet," said she. In the course of a day or two when neither friends nor kin appeared, the farmer said, "John, we will trust to none but ourselves. You and I will go at it in the morning." When this was reported to the old lark, she said, "Now, we must be gone for when a man takes his work in his own hands it is sure to be done."

— *Æsop*.

Youth before the spectacle of great men, not feeling in themselves the power to do such great things, become disheartened. This is because the *deeds* of these great men have been held up for their admiration, not their *character*. Few have the power to be a Lincoln, a Washington, a Franklin, but all men can develop the character which determined the deeds of those men. We must say with Emerson: "Don't feel small in the presence of a great man, a great book, a great picture, or business, because you do not feel power in you to do as great. As great results may follow from your private actions if you are but true to yourself. If each man were as true to himself as these renowned men, fame would attach itself to private citizens." You do not have to be a writer, a general, a railway superintendent. Be yourself, your whole self, do your whole duty, and you are great. "The minnow is great as well as the whale. One piece of a tree is cut for a pen, another for the sleeper of a bridge. The virtue of the wood is apparent in both."

a. Independence of Thought.— So much has been said upon this subject in other parts of the book that little remains to be said here. William Mathews, in one of his essays, tells of a costumer who always headed his advertisements with the words in large capitals, "I am myself



alone." This is the attitude to encourage in the child: to be himself, to think his own thoughts, to be independent of fashion and the example of others; not to be an echoer or a copy. A carbon copy from a typewriter is never clear and decided, but always blurred and never worth much. No imitator has ever amounted to much. The world is hunting for originality. The great prizes are reserved for original people.

The men prominent in the history of America have been men of great independence of thought. Lincoln would never follow the crowd. When he began the practice of law after a youth of hard struggle and poverty, he cast his fortune with the weaker side in politics and thus risked his future. He also took the unpopular side on the fugitive slave law, always defending it. But the crowd came to Lincoln. Washington was independent in thought. He was one of the few wealthy men of his day, men of high social position, that took up the cause of America. Yet he ranks as the "first American," and his letters and addresses are still our guide. But the most perfectly independent in thought of this great trio of "first Americans" was Franklin, who refused to be bound by custom in anything, refused to imitate, to follow the crowd, to bow before a reputation. He thought things out for himself. If he found custom to be right he followed or led it; if wrong, he went alone. But the crowd always followed him.

As in America, so in other countries. The heroes, the idols, have always been the original men and women, men and women who have stood steadfastly by their own thoughts when the whole cry was on the other side. The great *I* is the first element of a people's Idol. "I am I, I am no other." No man has left an impress on his family, his city, his country, who did not think for himself and believe in himself. He, and only he, leads the crowd of

copyists and imitators, those who are afraid of being called "cranks" or "eccentrics." *Cranks make things go.*

Cite cases of local eminence: the prominent merchant is he who thinks out new ways of advertising and conducting his business; the prominent doctor is not he who blindly follows the methods of his brother practitioners or of his teachers, but he who strikes out methods for himself; the leading newspaper is the one that is most original; the leading pulpit is the one that creates the public pulse, not the one that feels it; the men of the community that have more than a local eminence, men known by the state or nation, are voices, not echoes. Imitation never made a writer, a sculptor, a painter, a statesman, a reformer, a labor-leader, a captain of industry.

Encourage the child to be original, to do things in an original way, to think his own thoughts about everything, to be himself. Praise every evidence of originality. Encourage him to solve problems in as many ways as possible, never demanding uniformity of solution. It's the child's development that is sought, not the cramping of his powers. In the study of the text-book or the reading of any book, urge him not to accept the theories blindly, but to question and investigate. Encourage him to express his own ideas and, above all, to make things. Have it a familiar saying, "Can you see any way to improve upon this?" whatever it be.

Maxims and Quotations

Trust thyself.—*Emerson.*

Imitation is suicide.—*Emerson.*

My life must be unique; an alms, a battle, a conquest, a medicine.—*Emerson.*

Be a planet, not a satellite.

Put potatoes in a cart, go over a rough road, and the small ones go to the bottom—*Marden.*

Young men, you are the architects of your own fortunes; rely on your own strength of body and soul.—*Marden*.

Luck is a fool; pluck is a hero.—*Marden*.

b. Initiative and Resourcefulness.—The world gives its prizes to initiative and resourcefulness. Initiative is doing the thing without being told, and resourcefulness is finding a way or making it: in short, doing things without waiting upon persons or circumstances.

The story of great men is that of initiative and resourcefulness, men who found a new way to do things or a way out of difficulties. The great physicians have been men who forsook old beaten paths and found new ways to cure or prevent disease: Pasteur with his inoculation with a milder form of the disease, Trudeau with his fresh air for tuberculosis, Koch with the specific germs of tuberculosis and cholera. The great statesmen have been men who devised new ways to help their nations: Sully, who lifted France out of her industrial oppression; Bismark, who welded the German states into a strong empire; Cavour, who made a United Italy; Seddon, who made New Zealand a land without a pauper. The great generals have been those who devised new tactics or a new application of the old. The great business men have been those who have found new ways to conduct their enterprises. The great inventors, discoverers and scientists, of course, stand for initiative and resourcefulness.

Now, initiative takes insight and inventive power and this is not given to all in a high degree; it can, however, be developed greatly by belief in one's self and practice. But an acute writer says that there are four lesser degrees of initiative: doing the right thing when told once, never doing it until told twice, doing it only from necessity or unwillingly, and refusing to do it at all even when shown how. It depends entirely upon one's self into which

class he will put himself. Success comes in the first two classes, defeat in the others.

Resourcefulness, however, can be developed in any child, largely by throwing him upon his own resources, by giving him responsibilities, and by inciting him to act for himself by stories of resourcefulness in others. Nothing, however, is better to develop the power than a manual training school where things are made, useful in the school-room. The "American Boy" gives an account of certain schools in New York City where, under the supervision of the Director of Manual Training, the principals make drawings for all manner of instruments and apparatus, and then set the children to work: one school making electrical apparatus; another, sound instruments—siren, sonometer, Koenig's sound wave meter, etc.; another, practical models illustrating heat, light and mechanical problems. All the leisure time of the boys, the teachers say, is devoted to looking up and thinking out new suggestions for the extra work in the shops. A splendid training in resourcefulness.

But in the many schools that have, alas, no manual training, the quality can be developed in a lesser degree by having the children make, as far as possible, the things needed in the schoolroom, nothing being purchased that they can make, and by having them repair things as they get out of order. Through the Monthly Conference reach the parents and suggest to them that they help to develop resourcefulness by giving into the children's charge some of the comforts of the home. One household pursuing this plan, as reported in the *Saturday Evening Post*, gave over to one boy the charge of the gas-pipes and lamps. Responsible for their good condition, he was paid the same sum that supervision by a workman would cost. Another had charge of locks and keys, door-handles, sash-lights, window bolts, bells and bell

wires. By keeping his province always in order, no extensive repairs were necessary and so each had money left over, which was usually spent in buying materials for his mechanical handiwork. Each had his bench and tools in a convenient place.

Considering how few adults can sharpen a pocket knife so that the blade will keep its edge, or can remedy the small faults of office appliances such as typewriters, pencil sharpeners, etc., or of household appliances such as a pump or leaky gas-pipe, the practical wisdom of the plan for both boys and girls is evident.

Stories

ULYSSES AND THE SIRENS

Ulysses and his sailors soon came in view of the island of the Sirens, three beautiful maidens or nymphs of the sea, who decoyed unwary voyagers upon their rocks only to be wrecked. Ulysses had been warned and he now took measures to protect himself and his companions. Softening some wax by kneading it in the heat of the sun, he pressed portions of it into the ears of his men so that they could not hear the least sound. Then his comrades, whom he had told of the danger, bound him to the mast of the ship. Thus the Ithacans were secure against the bewitching songs of the maidens and they plied their oars vigorously. As they approached the island alluring music reached the ears of Ulysses. The sweet music and beguiling words filled Ulysses with a desire to stay, so he signed to his comrades to loosen his bonds. But, instead, while some bound him more firmly, the others rowed more vigorously. When they had passed beyond hearing distance, they took out the wax and released their chief. The Sirens were so enraged at the escape of the Ithacans that they threw themselves into the sea and perished.

THE HEIGHT OF THE TREE

"I've found it! I have found it," John exclaimed as he ran in to dinner.

"Found what?" asked his father.

"I've found the height of the big maple tree. It is 33 feet high."

"Did you climb it?" asked his mother, looking at him to see if his clothes were torn.

"No, ma'am. I found the length of its shadow. I had a little stick set up and I kept watching. When I found that the shadow of the stick was the same as the height, then I measured the shadow of the tree."

"Hurrah for you, my boy," exclaimed his father.

BENJAMIN WEST

When not seven years old Benjamin West spent his spare time drawing pictures. The family were poor and, moreover, lived on the frontier where paints and brushes were not easily obtainable. So little Benjamin put his wits to work to obtain colors. He squeezed the juice out of poke berries, and from his mother he secured indigo. From the Indians he learned how to obtain the red and yellow colors which they used to paint their faces. With these few colors he made the others that he needed. He made his brushes out of hairs from his cat.

FERGUSON

Ferguson, the great Scottish astronomer, was in his childhood a poor shepherd boy. While tending his sheep he became interested in the stars, that were his nightly companions. Having no map of the heavens, he constructed one out of paper and pins, placed flat upon the ground. His first telescope he made, it is said, out of brown paper. The distances between the stars he computed by beads.

GENERAL PUTNAM

Climbing out too far on the limb of a tree when a boy, the limb broke and young Israel came tumbling down. But he was caught by a lower branch where he hung by his clothes head downward, while his frightened companions stood gazing at him fascinated by the sight. But Israel's quick wit suggested a way out of the difficulty. One of the boys had a gun and to him the suspended Israel shouted, "Shoot the branch and break it." The boy hesitated very naturally, not being a very good shot. "Shoot," Israel insisted, "I'll take the risk." And so the boy shot, the branch broke and Israel came down with a multitude of bruises but no broken bones.

THE YOUNG ENGINEER

During one of the Napoleonic campaigns, the French army, while passing through an unfamiliar district, came upon a river that effectually barred their progress. Napoleon chanced to be among the first to arrive at the river's banks. Instantly he turned and, in no happy mood at being thus summarily brought to a standstill, petulantly called out to a group of engineers nearby, "Tell me the width of the river." They looked from one to the other in dismay. What should they reply? Their instruments were packed away in the baggage train in the rear of the army. "Tell me the width of this river," again called the commander in tones that struck consternation to the hearts of the discomfited engineers. At this critical moment, a young fellow not much more than a boy, employed in some menial capacity by the engineers, stepped forward and respectfully saluting said:

"I can tell you its width, sire."

Napoleon turned to him with surprise and said:

"Well, what is it?"

Standing perfectly rigid the young fellow drew down

his cap until its visor was in a direct line with his eyes and the opposite bank of the river. Then turning steadily about he noted the distance they indicated along the bank on which he was standing, paced it off and announced the result to the astonished general. Needless to say that promotion came rapidly to the young man.

Resourceful men use the material at hand. They do not wait until they have perfect tools. Mahomet wrote the Koran on the shoulder blades of sheep. Samson slew the Philistines with the jawbone of an ass. David slew the giant with a pebble. Stevenson's first engine was made of clay with hemlock sticks for pipes. Matches dipped in ink and margins of old newspapers served Millet as sketching material. Landseer's first subjects were the swine in the farm yard. Wordsworth wrote of the violet, the celandine, the scenery about his home, Dickens of the poor that he had mingled with in his childhood and young manhood.

c. Quick Decision.—The offspring of thought is action. Life is a practical matter and thinking without resulting action is of little or no value. He is the best doer who can grasp most quickly all the phases of a problem and come to the quickest decision. This was the distinctive merit of Napoleon's genius, his faculty of rapidly grasping all the factors in a problem, quickly weighing them and then instantly deciding on the course to be pursued. There is no doubt but that many of his opponents understood military tactics as well or better than he, but they lacked his power of quick decision and action. He was everywhere at once and accomplished in a day what his opponents would take several days for. Nor was there ever any going behind Grant's decision. He never reconsidered.

The important thing is the doing. Think the matter over carefully, then decide, and having decided, respect

and abide by the decision. The decision may not be perfect, but it is one's best and the action has accomplished something; whereas with longer thinking and indecision, nothing would have been accomplished. Do one's best and rest satisfied. If a mistake has been made let the knowledge help one the next time. Do not waste time in regret but take up the next problem.

To form the habit of quick decision, present problems to the child and ask for a decision in a given time, two or three minutes according to the character of the problem. For example:

What are the five best things to plant in a kitchen garden that is quite small?

Wrecked in the South Pacific with a chance to take but three things to the fertile but uninhabited island near, what shall be taken?

Waked in the middle of the night, one hears a burglar taking the silver out of the side board. Best course to pursue?

Shall I join a basketball or football team?

Shall I spend three evenings a week at the roller-skating rink or in my workshop?

The problems should be connected with the life of the school, the home, the community. When the decision has been given, have them quickly give the heads of the arguments pro and con. Do not comment upon them or question their validity or wisdom, since the object here is simply to form habits of quick marshaling of arguments and rapid decision. When, however, a child cannot give the arguments that led to the choice, object and point out the folly of such a course, illustrating by examples of monumental folly whose excuse was, "I did not think of that." "*The morality of decision lies in the thinking, for thinking is the secret of will, the fixing of attention.*"

Wherever possible give the individual, the family or

the school the choice between two courses: "You may do this or that. You may not do both. Choose." "You may have this or that." "You may go here or there," (both courses being equally acceptable to the giver). Then hold them firmly to their choice, *no matter how grievous the consequences.*

Quotations

Never trifle with your own will power.

Never remain long undecided about anything.

Resolve and thou art free.—*Longfellow.*

Deliberate with caution but act with decision.—*Colton.*

Do it now.—*Scott's motto.*

Alexander when asked the cause of his success answered, "by not wavering."

Life's business being just the terrible choice.—*Browning.*

d. Firmness, Evils of Vacillation.—Moltke, the wonderful strategist, had among his officers in the Franco-Prussian War a youthful colonel who was remarkably smart and full of ideas. His plans to overcome the enemy in any position were excellent. The only trouble was that he no sooner had concocted one plan than another suggested itself to him, and he vacillated between the two ideas, unable to decide on either.

"A man of singular resource who only lacks the resource to do anything," was Moltke's verdict on him and it proved correct. The officer from whom they expected great things proved a distinct failure.

This man is typical of one who vacillates because so many plans present themselves. Another class vacillate because they see so many arguments on both sides in such questions as choice of an occupation, or what to do in a given case, etc. Whichever way they decide, if they ever do decide, they regret that they did not do the other thing.

A man of this latter kind once came to General Grant and unfolded a scheme to him. "Excellent," said Grant enthusiastically, "excellent! We will go ahead."

"But, sir," expostulated the man, aghast at his own success, "there are reasons against it." "Let me hear them," said Grant. And the man began to show him where the trouble lay.

"Good," said Grant, when he had finished. "Is that all?" The man nodded. "Good, we will go ahead. You have given twenty reasons why we should do it and only ten why we should not. If you can find two reasons for doing a thing and only one for not doing it, you'd be a fool to sit still."

THE TWO MEN

Artemus Ward in one of his lectures tells of two men who started West to find a good location for a store. Finally they came to a town that offered a good opening. "Let's settle here, Jim," said one. "All right, John. It looks good to me." "Well, I don't know," hesitated the other. "I believe we'd better look further." So they went on. Shortly afterward they parted company. At the close of the year John concluded to return to the town which they had liked, as he had found no other that offered so inviting an opportunity. When he did so he found a prosperous store already flourishing and over it the name of his friend. While he had gone on thinking things over, the other had acted.

THE GIRL'S CHOICE

It is said a young girl was once offered a handsome prize if while passing through a corn-field she would pluck and bring out the finest ear of corn. She plucked many but threw them successively away as her eyes lighted upon what seemed finer. As she was not allowed to retrace

her steps, she finally emerged without one, having been unable to adhere to a choice.

COLERIDGE

Coleridge, it is said, vacillated from one side of the pavement to the other because he could not make up his mind which was the better side.

Indecision, irresolution, are responsible for a vast amount of unhappiness and failure. They are immoral because their root is a desire to escape responsibility. Constantly one has to choose in the smallest as well as in the biggest matters, and choosing promptly and abiding by the choice renders a life strong and valuable. Indecision, though springing oftentimes from indolence, really brings no rest because it makes a mountain out of every molehill. The unsettled question comes up again and again, the source of endless worry. No character is of much force without resoluteness.

e. Perseverance: Value of Difficulties.—It is said that a bar of iron of a certain size in its rough state is worth five dollars. If it be made into horse-shoes it is worth twelve dollars. When it has been put through certain processes and then made into needles instead of horse-shoes, its value is increased to three hundred and fifty dollars. The same piece of iron, made into knife blades, becomes worth three thousand dollars, and made into balance springs for watches is increased in value to the enormous sum of two hundred and fifty thousand dollars.

The figures may or may not be accurate, but it is certain that a bar of iron, by going through certain processes, is worth a great deal more than in its rough state. It has to be heated and hammered and rolled and pressed and cut and polished; and the severer the process, the more it is worth. So with boys and girls: the more processes of hardship and discipline they pass through, the

stronger and worthier men and women they become; without hardships, without discipline, they become the common iron bar of humanity, too often the three W's—weak, wayward, worthless. This parallel should be brought out by asking the children to give examples, first, of the great men and women who in their youth endured hardships, self-denial, poverty, defeat, and then of the children of wealth that have become famous through their nobleness and usefulness. The point should be clearly brought out that they who have no obstacles to overcome are generally weak in Will. Will, like muscle, becomes hard and strong only by use. By conquest of obstacles it acquires the strength of the resistance. Without obstacles to overcome, with everything soft and easy and comfortable, there is no necessity to exercise the Will, and it generally atrophies.

What are the obstacles in the school life, and in the home life for the Will to overcome? Which hammers and presses the powers into something worth while—much time spent on the playground with only half prepared lessons, or time spent in mastering the problems and performing the tasks of the day? Indulgence in good times, or self denial and study and reading and doing the home tasks? Giving up the example that looks hard or getting help on it, or pegging away at it until mastered? The application of this iron illustration requires most delicate handling. There should be no preaching. By adroit questioning the children should themselves see that the processes of education, of discipline, are not easy, but that it is they only that make life into something worth while, and that not they who have hardships to endure but they who have no necessity for self denial are to be pitied.

“Impossible” means only what human beings have not as yet found it possible to accomplish. It was “im-

possible" to converse when the persons were not together. Yet by the telephone people converse when many miles apart. It was "impossible" to store up the human voice, yet by the phonograph it is stored up and reproduced at any place, at any time. It was "impossible" to see through the human body or other opaque substances. Yet by the X ray the human body and many of these substances can be seen through as easily as glass. In fact, the word no longer exists. There is no obstacle so great that patience, persistence, hard study and work, will not overcome in the end. It is they whom no labor wearies, nor ridicule turns aside nor "good times" tempt, that conquer.

Maxims, Short Stories

No sail vessel ever worked its way in a dead calm.

Kites will not fly without a string tying them down.

The man tied down by responsibility is the one who rises.

Difficulties are God's ladders.

The spark in the flint would sleep forever if it were not for friction.

Locomotives lose one-fourth of their power by friction. But if the track be greased so that there is no friction, the locomotive cannot move at all.

As soon as young eagles can fly the old eagles turn them out.

A beautiful statue is fashioned out of the rock only by blasting, chiseling, polishing.

THE ROCKY BARRIER

A young man once set out in search of a certain land of which he had heard from travelers. In his wanderings he came to a great rocky barrier over which he saw no way to pass. He determined, however, to make the effort

and to his surprise, when he raised one foot to advance, a slab suddenly shot forth from the rock to form a step for that foot. No sooner had he stepped upon it than another slab shot out; and so as he advanced new steps were added until he reached the top of the cliff.

—*Eastern Fable.*

THE TWO FROGS

Two frogs once fell into a can of cream. One of them, after a fruitless effort to scale the smooth perpendicular wall of the prison, gave up disheartened and sank to the bottom. The other would not give up but kept endeavoring again and again to scale the wall. His furious splashing finally made a little pat of butter, upon which he was found standing by the dairyman in the morning.

THE GIRAFFE'S LONG NECK

The giraffe originally had a short neck. But it was very fond of the leafage of the palm and the constant endeavor to reach up to the high branches of that tree gradually lengthened its neck.

THE JAPANESE ARMY

Adochi Kinnesuke, the Japanese writer, says of the soldiers of Japan: "Once upon a time a circular letter was issued by the regimental chiefs of our army to be read by the privates. Here is one of the paragraphs: 'Of every one of you the Emperor and your country expect the impossible.'" He adds proudly what all the world knows, that time and again the Japanese soldiers have accomplished the seemingly impossible.

PRESCOTT

Prescott, the historian, was blind. The sight of one eye was destroyed by a biscuit thrown in a biscuit fight at college. The sight of the other eye was lost through

sympathy. But he never wavered in his determination to be a historian. For ten years he studied through the medium of other eyes before even making the choice of a subject. Then, choosing the subject of Ferdinand and Isabella, he studied for ten more years the Spanish archives and records in the same way. Nor was less labor involved in the History of Peru and Mexico. He ranks among the first of American historians.

See stories of Lincoln, Douglas, Garfield, Cavanagh and others, showing how conflict with obstacles strengthens. Arkwright was a barber, Bunyan a tinker, Clay a millboy, Grant a tanner, Canova a mason, Giotto a shepherd, Greeley a typesetter, Edison a newsboy on a train, Howells a printer, etc. Such cases exemplify Marden's saying that "the boy that is kicked out usually turns out."

Care should be taken to select as examples only those men whose lives have been of social service, whose ambitions have been noble.

Men who have started at the foot of the ladder and risen to great wealth should not be used as illustrations, even though in the acquirement of that wealth they have rendered great social service, if that service were merely incidental.

f. Forethought.—This is to think for the future, not merely to live in the present; to determine upon a purpose and to work for it, to plan for it, to live for it. "He is a savage who cannot defer a present pleasure to a future good." Forethought fixes the mind beyond present self-indulgence, determines upon some purpose, and bends all plans and circumstances to its accomplishment, accepting or rejecting all things as they bear upon it. The one prudence in life is concentration; one great evil is dissipation of one's forces.

Training for success in life may be compared to many

things. The gardener does not allow sap to run thither and yon into a thousand buds and branches, but prunes and trims and directs it into a few strong branches only. A lens burns only when its light is concentrated to a point. When a fortress is attacked for the purpose of making a breach, cannon are not aimed wildly but are directed to one spot. When a boatman wants to go to some place he does not drift. Purpose acts as a rudder to guide the ship of life.

Do one thing and be a whole man in it. Oneness of aim, direction of energies to one pursuit, makes for success. The great difference between the feeble and the powerful, the efficient and the inefficient, is energy and determination—a purpose once fixed, and then death or victory. Nothing is beneath one if it bears on the purpose and is just. Nothing is great or desirable if it be off the main purpose.

Having a purpose to which one's life conforms does not mean straining every nerve and muscle to one's work but *dropping off all that interferes with its accomplishment*. It means not running aside after trifles and incidentals, not letting anything distract one from the main business. "Play the game" and not waste time hunting lost balls or stopping and quibbling over trifles.

Below the seventh or eighth grade children are too young to select a profession or occupation, but none are too young to form the purpose of being noble men and women, fitted to do strong, true work in the world. They should test everything by its relation to this purpose: I am going to do real, efficient work. I must have health and may not do this or that, or form this or that habit. I must fit myself. Therefore I must study and waste no time in mere diversion. I must know how to keep and handle money. Therefore I may not form spendthrift habits.

What the world needs to-day are leaders, thoroughly skilled, competent leaders. There is great difficulty in securing a first-class superintendent of a mill or factory, or even of a gang of shovelers. The reason lies in a lack of purpose, in the lack of concentration that fits men to be leaders in their work. This does not take extraordinary brains. Brainy pupils generally disappoint their teachers and the community. Because they do things easily, they do not learn to concentrate their forces. They do not form a single ambition and stick to it. The boys of mediocre ability who form a purpose and stick to it with grit and determination are the leaders in the world. Luther, Columbus, Washington, and scores of men and women who have affected the world were possessed of only ordinary ability, but of great tenacity of purpose. He is the leader who has no half vision, no sleepy eyes, who has all his wits about him directed to the point required.

The purpose must be a good one. The test is the social one. If its accomplishment is at the expense of others it is bad. If it is for the good of others then it is noble. Abraham Lincoln's purpose meant the deliverance of a race and the preservation of a nation. Livingstone's meant the salvation of a continent. The lives of Burr and Arnold were ignoble because their purpose was self-aggrandizement, personal power at the expense of others.

Quotations and Stories

Man with a purpose is man, without it a two-legged animal and a very poor one at that.—*President Hadley.*

He that will not look before must look behind him.

—*Gaelic.*

He who looks not before finds himself behind.

—*French Proverb.*

"Opportunity is bald behind" so they seize it by the forelock.

The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night.

—*Longfellow.*

The man who seeks one thing in life and but one
May hope to achieve it before life be done;
But he who seeks all things in life wherever he goes
Only reaps from the hopes around him he sows
A harvest of barren regrets.

"I will spend my coming years in being somebody and in doing something for somebody."

—*Resolution of Frances Willard when a child.*

"I will do something by and by. I'll teach, sew, act, write, do anything to help the family. And I'll be famous before I die, see if I don't," Louisa May Alcott cried to a crow in the orchard when a child.

A BLACK BOY'S PURPOSE

When I found that Hampton was a place where a black boy could study and at the same time have a chance to work for his board, and that in addition to study he would be taught to work, I made up my mind to go there. Telling my mother good-by I started out one morning to find my way to Hampton although I had but a few cents in my pocket and had no very definite idea where Hampton was. But I inquired my way and by walking, begging rides and paying for a portion of the journey by money earned on the road I finally reached the city of Richmond, Va. I was without friends there and entirely without money. I found a good dry place under a plank sidewalk and crawled in there to sleep the first night. The next day I found work on a vessel where I could earn some

money. As the job would last for several days I kept sleeping every night in the same place under the sidewalk. It was a comfortable place and in that way I was enabled to save most of my wages to enable me to go on. When I reached Hampton I had fifty cents.—*Booker Washington*.

Sticking to his purpose he studied and worked his way through Hampton and to-day is at the head of a similar institution which is teaching habits of thrift and industry to his race.

THE PURPOSE OF AN OPERATIVE

A few years ago a young man went into a cotton factory and spent a year in learning the work in the carding room. He then devoted another year to the spinning room and still another in learning to weave. He boarded with the superintendent, asked questions, studied hard, graduated from the high school with honor and became superintendent of a small mill at a salary of \$1,500. He was soon called to superintend one of the big mills at Fall River at a large salary and is to-day one of the foremost men in the cotton industry.

HEINRICH CONREID

This great musical conductor worked at the looms as a boy. "While my fingers were weaving on the cloth I was weaving in my imagination the texture of a career." He is now the leader of Grand Opera in New York.

ATALANTA'S RACE

Atalanta was very beautiful and so swift-footed that no one had beaten her in a race. Hippomenes was in love with her but her father would not consent to her marrying anyone inferior to her. Her husband must be one who had proved himself in a trial of speed. So a race was arranged between the two. As Hippomenes knew that he could not outrun her, he resorted to strategy. At

intervals along the course he tossed a golden apple in Atalanta's way. Each time she stooped to pick up an apple she lost somewhat of her advantage. As she stooped to pick up the last Hippomenes dashed past her to the goal and won his wife.

Questions: Why did Atalanta fail? She wanted too much, the race and the apples. What course should she have followed? What are the two things necessary in any contest in life? Choice of a course, a principle, a goal, and then will to stick to it, no matter what distractions may offer.

JOHN C. CALHOUN

When Calhoun was in Yale College he was ridiculed by his fellow students for his intense application to study. "Why, sir, I am forced to make the most of my time that I may acquit myself creditably in Congress." A laugh followed and he exclaimed, "Do you doubt it? If I were not convinced of my ability to reach the National Capital within the next three years I would leave college this very day."

Nelson often said that a radiant orb was suspended in his mind's eye which urged him onward.

Lincoln remarked to Mrs. Crawford in his early manhood, "O I'll be President some day."

Horace Maynard when he entered Amherst put the letter V in large type above his door. His fellow freshmen wondered for what it stood but never found out until at Commencement four years later he gave the Valedictory.

GRADE IV (9-10 Years)

Wastefulness, Extravagance.—Commence this lesson by telling the fable of the Ant and the Grasshopper. Read also portions of the Famine in *Hiawatha*. The greatest spendthrifts on earth are the savages, who live

in the present, storing up nothing for the future; a hand-to-mouth existence. Hence, they are swept away by thousands in times of famine when the streams are frozen solid and the snow so deep that they cannot hunt. When a savage begins to save, he takes his first step toward civilization. Contrast the savage with the provident squirrel.

Ask the children what capital is, leading them to see that it is accumulated savings. If a boy saves cord and twine, that is capital; if he saves rubbers and gumshoes, that is capital; if he saves pennies, nickels and dimes, that is capital. A little newsboy during the war saved a copy of each paper that he sold. It is his capital and he is now making a fortune with it, as those war papers bring a big price to-day. John Jacob Astor saved from his small earnings until he had accumulated a thousand dollars. He now had capital and with it he went into the business that made him wealthy. For capital is the tool with which one can do things. With a nickel not much can be done, nor with a dime; but with twenty nickels or ten dimes one can do a dollar's worth. If boys and girls do not save their pennies they do not have the capital for the big thing they want—the book, the cap, the gun, the skating boat, or excursion trip. They must either go without or else beg their parents for them, a thing which no independent, self-respecting child will do. The spirit of independence should be utilized to the utmost in the cultivation of the spirit of thrift.

Born in the age of extravagance, the children of to-day pretty generally think that saving is mean. To correct this false impression tell them stories of Washington, Franklin, Greeley, Garfield, etc., whose frugal living made possible lavish giving. Saving is not meanness, nor is spending generosity. Saving on candy, soda-water, gum, cigars, skating rinks, picture shows, pool, etc.,

which have no equivalent and do no permanent good, gives one money to be really generous, to help those who need help, or to make gifts to one's friends of permanent value.

For the wealthy to spend money lavishly is not generosity. For those who cannot afford it to spend money recklessly is not generosity but meanness,—meanness because they are afraid to say, "I cannot afford it;" meanness because they are burdening their parents; meanness because they spend to keep in with those who would not seek them otherwise. There is no shame in frugality, the shame lies in the weakness and meanness that is afraid of its playmates, that dares not stand alone. The courage to say, "I cannot afford it" should be continually exalted, should, indeed, be made a cult. The children's elders should frequently use the expression and should, perhaps ostentatiously, refrain from all useless, frivolous expenditure, while showing constantly by their lives that they are generous in all that really counts.

Children who spend money lavishly find their company sought. Show them that it is only their money that is sought, not themselves. Bees care nothing for the flowers they seek, it is the honey they are after. It is also unsocial of the wealthy child to spend money lavishly, because he sets a bad example to those who cannot afford it. "Lead not into temptation."

Professor James says that one secret of right living is the being able to classify actions right, to find quickly the term that is applicable to them. Now Bagehot says that he who cannot defer a present to a future good is a savage. Make the children see that the term "savage" is applicable to them when they spend money on little, unessential things, never laying by for the big things which they may want in the future. Use frequently the terms "grasshopper" and "savage" apropos of incidents in the life

of the home and school and community or gleaned from current literature.

One of the best ways to teach habits of frugality is through money. As soon as a child can spend he should have money, but money that he earns. To give a child money is not only to give him false ideas of what money is, but is also one of the quickest ways, not only to encourage extravagance, but to send a child, especially a boy, to the bad. In the Monthly Conferences should be discussed the ethical value of having the children work, and of paying them for the work: wood to be sawed, split, piled; coal to be brought in; furnaces to be tended; care of horse and carriage; shoveling snow, cutting grass, etc. All of these chores should have fixed rates, and for extra work the compensation should be fixed upon beforehand, and added to the *weekly* envelope. Or pay may be given only for other than ordinary domestic service. The money should be his to spend as he pleases, but out of it he should buy his own clothes, his own guns, balls, etc. The parents advocating this method in the *Saturday Evening Post* seem to restrict it to boys, but it should be extended to girls, who need to be taught the habit of frugality as much as the boys.

By this method they learn that wealth and industry go hand in hand, and that there is a wisdom in saving and a wisdom in spending. They learn that money is an equivalent for service, and that expenditure in candy and empty amusements is waste, because there is no permanent equivalent, and that books, microscopes, tools, etc., are more desirable. The absence of spending money leads many a boy into temptation and theft. To give him spending money engenders a spirit of extravagance, dependence, and irresponsibility. To earn spending money engenders industry, thrift, a spirit of independence, a respect for labor, and for those who labor, that nothing else can.

These letters from parents in the *Post* give much practical advice in the carrying out of the plan, which is condensed here in the hope that the plan will be widely tried, for it is undoubtedly the best method for teaching Young America the real value of money.

If the child has been wise in expenditure and zealous in his work, there is no ethical objection to lending him money for something useful and necessary; but under no circumstances should he be allowed to pay back by installments, thereby losing the moral strength that comes from saving and holding the money and resisting the temptation to spend for something else. No pleasures, when a debt is to be paid. If a child having spent his money thoughtlessly wants a suit of clothes or to go off on a camping trip, do not advance the money. If a child is a spendthrift by nature, in no other way except by severe mortification can he learn that he must save money to avoid disgrace. One such experience is generally sufficient to learn the lesson. He learns to dread bankruptcy or to draw upon his bank account.

The child should be given an account book in which to keep an account of every penny received and spent, and the parents, preferably the father, should go over the account book with the child every Saturday night. The child should also be given a savings-bank book and shown how to deposit and withdraw his savings.

If such a course tends, in any case, to develop stinginess, there are incidents in the home or the community that can be used to illustrate the evil of avarice, both in its effect upon the individual and upon society. The spirit of fraternalism in the home and school, of loving service and helpfulness constantly inculcated and practiced, more than offsets any tendency to stinginess arising from the method. The evil of hoarding, viz., depriving society of a useful instrument, can be made clear by this illustra-

tion: Have four or five scholars owe each other money, in each case less than a dollar, and then give one of them a dollar in various coins, and have the pupils note how the same money pays all the debts, which result could not be accomplished if the dollar had been hoarded.

There is no better method for teaching children, especially those whose money "burns in their pockets," to whom a penny means nothing but candy or some such useless thing, without any care for value received, the real nature of money and the habit of thrift.*

Maxims, Short Sayings, Stories

If you lie upon roses when young you'll lie upon thorns when old.

He who wants least is most like the gods who want nothing.—*Greek Saying.*

Who spends before he earns will beg before he dies.

ONLY FRUGAL LIVING MAKES POSSIBLE LAVISH

GIVING

Everything sent to the markets from Mount Vernon was the very best, and was so carefully weighed and measured that products with the Mount Vernon stamp were widely sought. Everything that came to Mount Vernon was also carefully inspected. If not up to the quality paid for, or if not exact in weight or measure, the goods were returned, no matter what they were.

Washington refused any compensation for his services through the Revolution. He was able thus lavishly and generously to help his country in her great need, because of the economy and thrift practiced at home.

Apropos of this story bring out the fact, observed by all sociological investigators, that the extravagant liver in any community, those who spend lavishly upon their

*Summarized from letters in the *Saturday Evening Post*, by permission of its publishers.

homes, their tables, their dress, their amusements, give the least to philanthropic and charitable enterprises, and give nothing in personal service.

WASHINGTON AND THE FISH

Washington was very fond of fish. It happened one day, while he was President and living at Philadelphia, that a single shad was caught and brought to the city market. His steward pounced upon the fish, delighted that he had secured a delicacy agreeable to the palate of his chief and careless of the expense, a carelessness for which Washington had often rebuked him. When the fish was served, he suspected that the steward had forgotten his order about expenditure for the table, and said to him as he stood at his post at the sideboard:

"What fish is this?"

"A shad, sir, a very fine shad. I know that your Excellency is particularly fond of this kind of fish and I was so fortunate as to procure this one, the only one in market, sir, the first of the season."

"The price, sir, the price," said Washington.

"Three—three dollars," stammered the panic-stricken steward.

"Take it away," thundered the chief, "take it away, sir! It shall never be said that my table set such an example of luxury and extravagance."

The steward tremblingly did as he was bid and the first shad of the season was eaten in the servants' dining hall.

The social phase of this incident should also be carefully brought out by questions, the fact that Washington, though amply able to afford the delicacy and extremely fond of it, denied himself that he might not set a bad example to his countrymen.

GRADE V (10-11 Years)

Industry and Economy.—Economy is saving for the future. Industry is the first step, the labor of hand or

the brain. Saving is the second, laying aside a portion of the reward of labor. This makes capital and its investment provide comfort and security for old age, or ease in illness. Savings makes capital. The stable men in any community to-day did not spend all they earned when young. They saved a portion and with it they became owners of capital to set other men to work. They own houses and lots, stores, mills, stocks and bonds. Those in the community who have gone under when misfortune has come—sickness, accident, strike, no work—are largely those who lived up to their incomes or beyond them.

The first duty a man owes is to his family, to support it in comfort, and the next is like unto it, that he support it so that the state will not be burdened. Hence, aside from the good to himself of industry, is the duty owed to these two units, the family and the state. To have a family, and then leave the community to support it, is thieving because no equivalent is rendered. No shiftless, lazy man or family is honest. No shiftless, lazy man or family can be independent. They are the subjects of those who support them, whether separate individuals or the community. To be one's self, to be a man, one must be independent in money matters. Only he who is industrious and saving can look any man in the face and say, "I, too, am a man. I am my own master. I can think, I can act, I can vote because I am independent. I am free." But the lazy man who is dependent upon others is a slave to their wishes, their commands.

Industry and economy are the complements of each other. Industry without economy is almost wasted. When the outgo equals or exceeds the income, the result is disastrous. "Annual income" says Micawber, "twenty pounds; annual expenditure, nineteen, six; result, happiness. Annual income twenty pounds; annual expenditure twenty pounds nought and six; result, misery."

Evils of Idleness.—One great evil of idleness is the reputation it gives. Success depends largely upon reputation. If a boy is industrious, filling his spare time with work, manual or mental, people have a high opinion of him. But of the boy who dawdles, who slips out of all labor, who spends his time on the corners, or at games, or in play, people form a low opinion and no one commends or aids him.

Another evil is the habit formed. Men are cast-iron, children are clay. In this clay every act leaves a trace. Every hour of idleness leaves a track which every subsequent period of idleness deepens until the clay hardens and the habit is formed. The steps of idleness are these; street corners, poolrooms, cigars and cigarettes, beer, whiskeys, bad resorts, petty thieving, hoodlum, "bum," shiftless sot or convict. (See HABIT.) An idler is a dependent, helpless creature supported by his parents when young, his wife and family in middle age, the state in poorhouse or prison when old.

Another is the opportunity it affords to Satan. Nature abhors a vacuum and so, to fill up the time, Satan finds work for idle hands to do. The petty crimes in a community are committed by idlers. The industrious boys are not breaking windows of school houses nor destroying flower-beds. The industrious men are not filling the poolrooms, the saloons, the prisons and jails.

"Dementia plutocracian" is the evil of idleness in the children of the rich, said Dr. Lorand, a great specialist in nervous diseases, of Carlsbad, Germany. Of it he said before the Philadelphia Medical Jurisprudence Society at its April 1907 meeting, "Idleness in the children of the rich, the lack of proper occupation, gratification of every desire for whatever can be purchased, are powerful factors in producing criminality."

Proverbs and Quotations

A young idler, an old beggar.—*German Proverb.*

Idleness is the refuge of weak minds and the holiday of fools.

The idle brain is the devil's workshop.

—*German Proverb.*

Idleness must thank itself if it go barefoot.

He that labors is tempted by one devil and he that is idle by a thousand.—*Italian Proverb.*

When industry flies out of the door poverty comes in at the window.—*Dutch Proverb.*

To catch Dame Fortune's golden smile
 Assiduous wait upon her;
 And gather gear by every wile
 That's justified by honor:
 Not for to hide it in a hedge,
 Not for a train attendant;
 But for the glorious privilege
 Of being independent.

—*Burns.*

While the devil tempts all other men, idle men tempt the devil.

Thieves working for idleness: dawdling, working without energy, over-sleeping, late rising, loafing, fooling, attendance at games and amusements not necessary for health or recreation, anything to kill time, procrastination.

The bicycle falls the moment it stops.

An idle man said he could not find bread for his family.

"Neither can I," said an industrious man standing near.

"I have to work for all the bread I get."

Economy.—Young men and boys are often ashamed to save for fear of being called mean. If they spend lavishly they are called "good fellows" and their company is naturally sought. But it is the money that is liked and

not themselves. When the money is gone, as it soon must be if the outgo equals or exceeds the income, they are avoided by the very ones who had fawned upon them. No one who was called a "royal good fellow" in his youth is to-day a solid man of his community. The responsible men of the community are those who knew the value of a dollar in their youth and provided for the future.

Be Yourself.—Do not be afraid of what people may say of you. Stand on your own feet and do what you know to be right. Have the courage not to follow the standards of dress, amusements, etc., of those that have more money than you. Remember that "I cannot afford" is the builder of capital, and that it is only the habit of economy that makes lavish giving, where it is really necessary, possible.

Proverbs

If you know how to spend less than you get, you have the philosopher's stone.—*Franklin*.

Buy what thou hast no need of and ere long thou shalt sell the necessities.—*Franklin*.

Young men who begin where their fathers leave off usually leave off where their fathers began.

GRADE VII (12-13 Years)

Thrift.—The savage is the greatest spendthrift. To him no to-morrow exists. He lives in the present, laying up nothing for the future. Anybody who does not save is a savage, for he shares their fundamental characteristic, improvidence. In America many business enterprises will not employ middle-aged men, much less old men. Moreover, accidents and the nature of many occupations incapacitate men early in life. He leads a precarious life who lays by nothing for the rainy day. When accident or illness occurs he and his family must suffer or fall back upon charity. The rule of life is, to sacrifice to-day

that one may control to-morrow. Money laid by is capital, moreover, and the great feature of capital is that it works for its owner and will work all the time.

Something has already been said on ways of teaching the child to save. As to saving money, different ways to catch their fancy and induce the habit should be told. A man tells in the *Saturday Evening Post* a way with dimes that might be attractive to children for nickels and pennies. He resolved early in life to put into his little bank every dime that came into his possession. He tells of the difficulties, financial and social, into which his strict adherence to the rule led him. But his fidelity to it under the most embarrassing circumstances finally gained him a wife and an excellent position. Upon his wedding day he handed over his dime accounts to his wife and she found that he had saved seven hundred dollars. These dimes would have been spent in candy, cigars, vaudeville entertainments, and other things which leave no equivalent. Other attractive ways are to save each new coin that comes into one's possession, or each coin of the year of one's birth, or a penny the first day of the week, two the second day, three the third day and so on to the first day of the week when the process begins again with a penny. This plan saves an average of \$1.12 a month. These ways are merely haphazard ways that by their novelty may lead the children into the habit of saving. The best way is, of course, a systematic one, a fixed relation between income and outgo.

Thrift, however, is not merely putting money in a savings bank and cutting off silly, useless expenditure. It consists largely in a wise utilization of everything and husbanding of resources for the future. In this sense thrift must be observed everywhere—in the stores, in the factories, in housekeeping. Under the head of Waste, thrift in the two former is discussed. As to the latter

if there is no course, unfortunately, in domestic science, the teacher can render no better service to her community than by giving Saturday talks to her girls on domestic thrift. The limitations of space forbid more than a mere hint of what might well be discussed on these occasions. In cooking, the wise purchase of simple nutritious foods and the utilization of left-overs in hash, soups, salads, croquettes, stews, omelets, and puddings. In clothing, the purchase in August of the materials for the next summer's, and in February for the next winter's wear; materials durable and washable, and an absence of ribbons, laces, jewelry and over-ornamentation. In furnishings, plain simple things, durably made, with absence of upholstery and lace.

As to forming the habit of thrift, about all that can be done is to set the example in saving twine, wrapping paper, steel pen nibs, all the odds and ends that may "come in play," and the economical use of all material supplied the school. The collection of wornout overshoes and the purchase of pictures from their sale affords an excellent object lesson in transforming lower values into higher ones and of husbanding resources.

The time of business men is too valuable to be spent in saving twine and paper, but with children and the average adult minute savings pay. Wage-earners, who are not above small economies, are far more thrifty than salaried men, who, generally, disdain saving in small things. But the problem in this country is not so much one of income as outgo. No income is large enough if 105 per cent of it is spent. A certain Frenchman has been unable to live on \$200,000 a year. Habit has much to do with it, and the habit of saving in little things forms a good basis for the habit in larger things.

The following suggestions have been given in the press regarding expenditures:

Never to spend for appearances.

Spend upward. Transform lower values into higher.

Ask always, "Can I afford it?" Or, better still, "Cannot I do without it and be just as well off?"

Not to buy because others do.

Remember there is no shame in saving, the shame is in meanness.

Only frugal living makes possible lavish giving.

Care is necessary in teaching thrift not to encourage miserliness. Always must it be kept before the child that the end of life is service, not gain. This money saved is for service, service to one's self or to others, in things of higher value. If the spirit of the home and school is fraternal, there is not much danger in this direction.

Stories, Aphorisms and Proverbs

He who spends all he gets is on the way to the poor-house.

For age and want save while you may,

No morning sun lasts the whole day.—*Franklin*.

One who buys what he does not need will soon need what he cannot buy.

Wilful waste leads to woeful want.

The Savers and the Wasters, the Haves and the Have-Nots.

The Ants and the Grasshoppers.

He that spends more than he is worth spins a rope for his neck.

Cut your coat according to your cloth.

Take care of the pennies and the dollars will take care of themselves.

A small leak will sink a ship.—*Franklin*.

THE TWINE

Two brothers, Ben and John, each received one morning a package, tied exactly alike. Ben carefully untied

his and rolled up the twine and put it in his pocket. John, in his impatience to see what his package contained, laughed at Ben's slowness and whipped out his knife and cut the cord. Each package contained a very handsome top. The boys immediately went out to spin them but found that no cord had been sent. Ben took his cord out of his pocket while John said, "I wish that I had saved mine." Ben lent his brother his cord and they alternately spun their tops.

In the afternoon the boys attended an archery match. They were quite expert with the bow and arrow and either stood a good chance of winning the prize. The rule of the contest was that each contestant should have three shots with his own bow and arrow. There could be no borrowing or lending. John's first shot came within a fourth of an inch of the one nearest the mark. "If I have luck," he began to say as he stretched his bow, when the cord snapped. Ben would gladly have lent his brother his cord but the rules forbade. His own first shot missed the mark, his second came as near as John's. Before he made his third, he carefully tested the string. It snapped in his fingers, much to the delight of the boy whose shot came nearest the mark. But Ben drew out his cord, "that everlasting whip cord" as John ruefully muttered. Ben's last shot hit the mark in the center and won the prize. "How useful that cord has been," cried John, congratulating his brother. "I'll be more careful hereafter."

Waste.—All through childhood should the injustice and economic mistake of waste be shown apropos of occasions that arise in school, home or community life. Waste is wicked for three reasons: because of the human life stored up in anything made by man, because the thing might be of service to someone else, or because it might be made into something that would be of service.

That human life is stored up in food, clothing, shelter, is finely shown in the passage from President Hyde, given elsewhere.

1. Children see money spent so freely that they regard it merely as a means of pleasure. But money also represents human labor. Someone says it is blood rolled out in paper, or stamped as coin. He who treats it or the made thing carelessly is treating carelessly the labor and laborer behind it.

2. Someone needs that cap, that coat, that dress outgrown, someone could be made happy by the old skates and broken toys. Hospitals need papers and magazines. Up in the mountains of some of the states are women and children who will walk miles for a scrap of reading matter. The "Rummage Sales" conducted by many organizations and the Salvation Army are effective agencies for distributing the seemingly useless things to where they can be useful.

3. Almost everything can be made into something else that has value. Everything has potential value. Science does marvelous things in utilizing what used to be called waste. In cities it takes the garbage and refuse and turns them into power that lights the cities or runs the waterworks, or into soap, and gases for fuel and glycerine for dynamite. It turns old rags into paper, old paper into buckets and wheels and blankets, old paper collars into writing paper, old shoes into fertilizers, fish scales into artificial pearls. The endless chain made by science is well illustrated in its treatment of the old coat. An old coat containing wool is carbonized, i. e., treated with chemicals which reduce the cotton to dust which is blown out leaving simply the wool fibers. These are again made into wool cloth. When the new garment is worn out it is treated again and so the thing forever continues. At Munich there is a hospital which is en-

tirely supported by the sale of old steel pen nibs collected from all parts of Germany, which are made into watchsprings, knives and razors. The great aim of science to-day is to save, to utilize everything. This is well illustrated in the case of crude oil. Nothing connected with it is thrown away. The by-products left in the process of refining are made into rhigolene, cymogene, ether, naptha, benzine, paraffin, vaseline, cosmolene, soap, axle grease, etc.

Waste is unsocial. It is the fruit of ill, not good, will, of selfishness, of unwillingness to take trouble. Waste is the sign of an unfraternal spirit. The saving of waste by sending it to the Salvation Army or to "Rummage Sales" or to hospitals is better than disposing of it so that it will be converted by means of chemistry or manufacturing industry into a product to be resold.

Individualism.—Much stress is laid throughout the course on belief in one's self for two reasons. The first is, that, as Bacon says, the reverence for man's self is, next to religion, the chiefest bridle of vices. The second reason is, because passivity, the easy good nature that is easily led, is one of the great dangers in a democracy. Personality tells. Produce great persons and the rest follows, says Whitman. There is a risk, of course, of producing over-individualism: the "Each for himself and the devil take the hindmost." But there is no danger of this if the duty of social service, the "Each for all and all for each" be constantly held before them.

Human nature is not of itself vicious.—Thomas Paine.

*It is not possible now to keep a young gentleman from vice by a total ignorance of it unless you will all his life mew him up in a closet and never let him go into company.
—Locke.*

CHAPTER VII

SOCIAL PURITY



IMPURITY both in its individual and social form—masturbation and prostitution—exists to a degree hardly credible in civilized countries. A commission appointed by the Society of Medicine at Berlin with Professor Virchow as president reported the total number of registered prostitutes in Berlin in 1891 as 40,000. They estimated that one in every nine of the male population was infected with syphilis and 50 per cent of the fallen women with gonorrhea. The estimates for Paris and Vienna were much larger and for New York about the same as for Berlin. The percentage is much higher everywhere to-day, as sexual immorality has increased greatly in the last few years. The president of the National Purity Alliance estimates that 60 per cent of the male inhabitants of America's large cities are infected with venereal disease, and that nearly all of these infect their wives when they marry. The physicians who spoke on the subject at the national convention in 1907 of the American Medical Association estimated that 75 per cent of all men between the ages of eighteen and twenty-eight have venereal disease and quote others who believe that a more accurate estimate is between 75 and 95 per cent.

These physicians believe that the infection of such a large part of the male population with such horrible maladies as gonorrhea and syphilis means race-suicide and race-deterioration. They quote Engelman, who says that the birthrate is lower in America than in any other country except France, and that the birthrate of *American born* is lower than that of our sister republic!

While a large part, a frightfully large part of this race-suicide, is voluntary, a large part of it is due to sterility caused by venereal disease, sterility of the male as well as the female. There is race-deterioration because the evil consequences are transmitted to descendants in constitutional feebleness, weakness of will power and a tendency to special ailments resulting from infection, the most fearful of which is paresis, brain deterioration. Gonorrhea produces rheumatism and destroys the race by sterilizing the parent or blinding the newborn infant. Syphilis produces paresis and may kill the child or brand it with disfigurement or leave him liable to destruction by other agencies, notably tuberculosis. These statements were made by physicians before physicians.

But the evil consequences are not confined to descendants. Society itself suffers through exposure to infection. A girl eating ice-cream became infected with syphilis from the spoon. A woman became infected from eating an apple polished with the spittle of a huckster afflicted with the disease; another from the forceps used by her dentist. No matter how pure the person may be, he runs the risk of infection with this terrible disease.

Society is endangered in still another way from sexual immorality. One of the pressing problems of the day is the divorce problem. There are more divorces granted, it is said, in the United States in one year than in all the European countries, outside of the Balkan states, with all civilized Australia and Africa thrown in. Judge E. R. Stevens of the 9th Judicial Circuit says in an article in the *Outlook* that the ratio of divorce to marriage in the United States is one to ten and in some states one to five. Physicians, who are the first to learn of the broken health and the ruined homes, agree, almost without exception, that the great causes of divorce are improper marriages or improper conditions after marriage; that the

statutory grounds alleged are simply the methods whereby the parties comply with the laws regulating their separation and are not the real ground of the divorce.

The danger to society, to national existence, is recognized as so menacing in Austria that the press and medical corporations in that country are taking the matter in hand. Committees have been formed, consisting of prominent dermatologists, influential professors and public men of influence, to devise ways and means of checking the vice and the progress of venereal disease. The object of these committees is to instruct the public and warn the youth of both sexes. In Germany, a national conference of teachers, professors and physicians has been held to consider methods of combating the evil. As a result, in the different cities physicians are giving lectures to fathers, and holding conferences with them to instruct them and urge them to instruct their sons, and women physicians are doing the same with the mothers.

The words of Professor James and of Judge Stevens form a fitting preface to what is here advocated. The former says in his *Psychology*: "Instincts are implanted for the sake of giving rise to habits. Their purpose once established the instincts themselves die away.—The sexual passion dies away after a protracted reign, but it is well known that its peculiar manifestation in a given individual depends almost entirely on the habits he may form during the early period of its activity.—Chastity kept at first makes the same easier later on." Judge Stevens says that of 400 leading physicians 97 per cent of them agreed that education in sexual matters would largely overcome the evil of improper marriages.

All writers upon the subject of sexual immorality agree that its beginning is largely due to ignorance: to the lack of proper instruction in the purpose of the sexual functions, in the necessity of the mastery of sexual

appetites by the will and the formation of continent habits, and in the evils that result from incontinent life. Such training is one of the primary functions of the home, where it can be given most sacredly and tenderly. But from a desire to preserve the innocence of their children as long as possible, parents neglect this important duty. But this neglect to inform the children at a very early age of the object and meaning of the sexual relations is criminal. For ignorance is followed by secret vice or is dispelled by crude knowledge gained from corrupt play-mates, obscene pictures, or vile literature.

It is universally recognized that it is the duty of the parents to give this instruction. But if the family fail in its duty, the schools must assume it, especially in view of the fact that among the sources of youthful prostitution, the schools, public and private, rank first. Dr. J. H. Kellogg gave an instance before the National Purity Congress of 1896 of a superintendent of city schools who inquired into the habits of 400 boys between the ages of ten and eighteen and found but seven who claimed to be free of impure practices. Judge Lindsey, the famous juvenile court judge of Denver, declares the extent of immoral practices among school children to be appalling. The Society for Sanitary and Moral Prophylaxis states that reliable authorities find that 8 per cent of well to do children from fourteen to nineteen years of age have acquired syphilis, and 13 per cent among poorer children; that 12 per cent of children acquire gonorrhea when between thirteen and nineteen years of age, and that reform schools frequently find children of twelve, eleven, ten, and even younger, accustomed to debauch. In view of all this, President Stanley Hall, the eminent authority upon adolescence, says that the mother who does not wish her son or daughter instructed in these matters because the child is "so innocent" is living in a fool's paradise.

Judge Lindsey asserts that nine-tenths of the evil has its origin in the neglect of parents to explain sex matters to their children. The children, however, get the information, as his wide experience shows, between the ages of eleven and twelve, information clothed in foul words and shrouded in evil and alluring mystery which stimulates the imagination and leads to evil thought and conduct. Judge Lindsey paints in dark colors the danger to the home and the country if the evil is not checked by proper instruction. He says, "I am convinced that this whole moral question instead of being one to be avoided as it has been heretofore by word of mouth or pen is by far the most important question that concerns the American home." And again, "If then the nation decays, as it must if the home is undermined, it is because mothers and fathers are traitors to childhood's sacred cause."

It is the duty of parents to give this instruction. But their neglect of it imposes two duties upon the teachers. They must awaken parents to a sense of their duty. In the Monthly Conferences they should read the articles by Judge Lindsey and Mr. Bok in the *Ladies' Home Journal*, and chapters from the educational pamphlets issued by the societies mentioned in the note at the end of the chapter. And they must themselves give instructions in the schools. Some may think that such instruction would do more harm than good, but there is no teacher who has seen in the schoolroom the degradation of young boys and girls, the notes written, the vile literature circulated, who does not realize not only that frank, tactful instruction could not be productive of greater evil than the present silence, but that the same facts that the child now learns in a guilty and alluring manner would, if presented simply as scientific truths, have no mysterious charm and fascination; that the

greatest of all natural laws, the law of the propagation of life, can by proper presentation wear an aspect not only negatively innocent but positively beautiful; and that there is nothing to prevent the child's taking this view provided that the right presentation be given first.

The child is bound to get sex knowledge, it is his right to know it, and it is also his right to have a true and noble conception given to him before he is exposed to the degrading ones given by his schoolmates and before it appeals strongly to his imagination or his senses. There is the greatest advantage in making the knowledge of the sexuality of nature as much a matter of fact as any other knowledge and of presenting the mystery of it as sublime and beautiful instead of low and vulgar. Sweden gives such instruction, not in terms of denunciation but in scientific explanation of the function and its uses and the results of its abuse. And Sweden is one of the chastest of nations.

The schools must teach the two purposes of the sexual functions: they furnish the body a needed vital stimulus and they furnish the only means by which the perpetuation of the race may be accomplished. To the boy who has learned of these things only in the coarsest, vulgarest way from corrupt playmates, puberty, the endowment of virile power, means simply a means of personal enjoyment. He believes that he is most the man who soonest calls into activity the new power. He must learn that personal gratification for selfish purposes, for a mere pastime, debases the sacred functions by which alone "man secures his physical immortality and by which he approaches the creative power of his maker;" that manhood is sacred because the new forces are his as a trust for future generations and that upon his wise use of them depends, in part, the health and the virtue of his descendants and society.

Trainers of athletes insist upon continence as an important factor in obtaining the greatest possible amount of vigor and endurance. The early Teutons went even further, keeping their youth absolutely chaste until they were twenty-five, to conserve their strength and vitality so that each generation might excel its predecessor in vigor and stature. Experience and observation taught the Germans what science now affirms, that "sexual indulgence begun before puberty and continued through the developmental period results in effeminate appearance, that every strain upon immature power and the immature frame is a serious danger,"—that, in short, the only road to safety lies in absolute continence.

Boys should be told that when continence becomes difficult the seeming necessity is only seeming, being the result of an excited imagination or of conditions which require medical treatment, conditions which will be aggravated rather than alleviated by gratification. Great stress should be laid upon self-mastery, that the Will should control the body. Use Mr. Riddell's illustration in his "Knights of the 20th Century" to show the boys that if they desire to accomplish anything worth while they must not waste their vital energy in sexuality, but must turn it in the direction in which they wish to excel. Take an electric current as an expression of force. There are four ways in which it may be utilized: it may be passed through a motor and the force is expressed as power, as on an electric car; it may be passed as a sympathetic current through the little wire of an incandescent bulb and it becomes light; it may be forced through a wire with heavy resisting power and it becomes heat; or the wire may be ground and the current wasted. So the human life force may be used in four ways: it may be thrown into the muscles when it becomes power, physical strength; it may be directed to the brain where

it becomes light—brilliancy of intellect, mental vigor; it may be turned into the emotions where it becomes heat—sympathy, love, fraternalism; or it may be used sexually and wasted—"ground wire." Creative force is limited, and wasting it in sexuality lessens the power of the brain, the muscles and the heart. If the creative force, the vital energy, be properly directed in youth it makes for perfection of physical form, keenness of intellect, courage of conviction and strength of character. Energy, moral and physical courage, self-reliance—all are strongly affected by sexuality. They who waste their vital forces are diffident, bashful, timid, seldom energetic, and always wanting in moral courage. Their physique becomes effeminate and they themselves become too often degenerates. The whole secret of strong, noble manhood, according to Mr. Riddell, is to avoid exciting the generating function by constantly using the life force in other and better ways. There is no question, but that the attention may be absorbed in various interests and pursuits, which will divert attention from the sexual impulse, nor that the vital force may act upon other organs of the body. Carpenter in his "Mental Physiology" says, "Nothing so effectually represses sexual desire as the determinate exercise of the mental faculties upon other objects and the expenditure of nervous energy in other channels."

The boys from their own observation and experience know the physiological law that exercise strengthens an organ by causing the vital forces to flow there habitually. If the muscles are exercised more than any other part, the vital forces are transformed into muscular tissue and the accumulated strength creates desire for physical action. If the brain is most used the vital forces will flow there and produce both desire and ability to think. If the sex function is frequently excited, its exercise

causes the vital forces to flow there and these in turn create desire. It is thus wholly within the boy's power to divert the life forces from the sexual function to the brain and muscles and transform them into mental power and physical strength. He can be what he wishes to be.

The enormous demands of the sexual appetite to-day are not the result of normal instincts but are due to various exciting causes. Two have been mentioned: ignorance and impure associates. Others are stimulating diet, irritating clothing, lack of exercise, impure literature, lewd pictures and low vaudeville.

1. The object of eating is not to gratify the palate but to nourish the body. The sense of taste is given not for animal enjoyment but to discriminate between what is wholesome and unwholesome food. Highly spiced and rich food for the sake of pleasurable sensations leads to over-indulgence, which leads to gluttony and sensuality. They produce, moreover, nutritious disturbances and in the effort to allay the local irritation bad habits are formed.

All the influence of the parents should be exerted for food eaten for nourishment merely. They should make a point of providing only simple plain dishes. The teacher should avoid lessons in the Readers that dwell upon the delights of the palate. In the Monthly Conferences, the morbid conditions resulting from rich living and highly spiced food should be discussed: the blood made hot and feverish by stimulating sauces and highly seasoned viands, the nerves irritated by mustard, pickles, catsup and pepper sauce, the low vitality resulting from large consumption of indigestible articles of food and ices, sodas, candies, sweetmeats, etc. Condiments and spiced foods keep the heat above normal through irritation; heavy meat diet, through excess of carbon. The

remark of Lord Byron that he was virtuous only when on the simplest diet has a physiological basis. A strong appetite for food at an early age, before bodily growth is rapid is, in general, a sign that physical temptation later will be very strong. The training at both home and school of children who manifest such appetites should be of a character to fortify against the strain and temptations of puberty.

2. Immoral habits often result from pressure produced by illy cut or outworn clothing, which results in pelvic congestion. Efforts to relieve the local irritation, followed in ignorance of the danger, often lead to masturbation (self-abuse). The subject of clothing should receive the most careful attention, and when children are suspected of the vice the condition of the clothing should be investigated.

3. Lack of exercise is conducive to evil habits. Active muscular exercise utilizing the vital force is a powerful moral factor. Plenty of occupation is another. A public lecturer has said that the only men free from bad habits, whom he had met, were those whose parents kept them so everlastingly busy that they never had any time to go loafing. Because idle moments are dangerous moments, give the boys and girls tools and specified duties. To create avocations that will tend to fill the idle hours and keep boys and girls apart during the dangerous period of puberty, seize upon any instinct that manifests itself and form a habit. When the instinct for collecting develops itself, strike while the iron is hot and form the habit of collecting. Whether it be eggs, insects, butterflies, coins, stamps, woods, stones or what not, encourage, sympathize and delight in their collections. Cultivate the microscope habit, the tool habit, the musical instrument habit, the debating habit. Seize every wave of interest and strive to form the instinct into a habit that



shall make for morality, because occupying what would be otherwise idle moments and occupying the thoughts.

4. The influence of immoral pictures and books, and lascivious picture shows, and vaudeville performances in this connection is well known. They stimulate the imagination forming imagery of lascivious scenes which exert an almost irresistible influence over action. Nothing is more psychologically true than that we grow by what we see, that what we fix our gaze upon determines what we are—admirable things elevating, debasing things lowering to their level of foulness. Prohibition accomplishes nothing. Talking against them only fixes the child's attention upon them. Plenty of good literature should be provided, especially novels of stirring adventure, of heroic personalities, poems of dash and fire, biographies of men like Mazzini, Garibaldi, William the Silent, and Hannibal, and Plutarch's Lives. The boy at the time of danger, swayed by inner forces and moved strongly by outward temptation, needs tender sympathy and wise, loving care. Laughter in the home over his awkwardness, his changing voice, his budding vanity, drives many a boy at this serious crisis away from home to evil associates. Every effort should be made by the family to keep him at home in the evenings through this period, not by harsh restrictions but by making the home pleasant with music and games and company of boy friends.

Birth and Marriage.—Because parents evade the child's questions as to where and how he came into the world and leave the answer to be given by evil-minded playmates or adults, the sacred relation of husband and wife and the sacred function of parent-hood becomes debased in his mind. Because secret, he believes that they are vile and because vile he believes they are secret. Marriage comes to be only a term that legally covers

lust and self-gratification. There are two methods of giving him the information which will prevent this terrible misconception fraught with such evil to himself and society. The one is the personal, the other the scientific method. The former is generally favored by clergy and parents, the latter by physicians and teachers.

The Personal Method.—Observation shows that a child begins to ask questions about his origin between the ages of six and ten, the average age, perhaps, being eight. When he begins to question, birth should be explained. After referring to the animal world with which he is acquainted—kittens, puppies, calves, etc.—so that he realizes that it is a universal law that offspring are born from the mother's body, it may be explained how for long months he was a part of his mother's life, held in her protecting embrace, growing with the beating of her heart, molded by her thoughts and prayers, how during those long days, often of pain and suffering, she governed her life solely for his welfare, how at the end she suffered terrible pain, braved death itself with courage to give him birth. If in tender words the love and sacrifice and courage of the mother be drawn, then nothing but the holiest feeling can be aroused.

But the father's part in birth should not be forgotten. He also transmits his life to the child. Plant life, with which the child has become familiar through nature study, provides an excellent basis for the explanation of the duality of parentage. In plant life the imperfect cell of the stamen unites with the imperfect cell of the pistil to form a perfect cell which develops into a new individual. In animal forms, life originates in an egg. The imperfect cell of the female meets the fertilizing cell of the male just as in plants and, perfected, develops into new life. God has given to man the seed of life and after marriage he is allowed to give it to his wife,

"this being on his part an act of the love which made him marry her." Man and woman thus meet in perfectly natural union in the act of procreation. But while thus as perfectly natural and normal as that of other forms of life, it is higher because sanctified by love, higher because of the sacred trust involved to produce individuals in the likeness of God, who will carry out his holy purposes.

This is sufficient for the girls, coupled with a warning not to talk on these sacred subjects with any but their mothers. Boys, however, should be told simply and delicately what part of their bodies have this propagation of life entrusted to it as its natural function, and should be warned against misusing it, against meddling with so important and sacred a thing. The child's knowledge of the propagation of plants can be used to re-enforce the warning, for he knows that if stamen or pistil be rudely handled or opened when young that the plant loses the power to reproduce. A reverence for the function should be created strong enough to act as a deterrent in face of temptation to evil talk or practice. Also make the boy promise never to do anything he would be ashamed to tell his mother and also to ask only her and his father anything which may trouble or puzzle him on this subject.

Up to the time of puberty this knowledge is sufficient safeguard, but at that time when passions begin to be aroused by bodily growth fresh guidance is needed. Lyttleton says in his "Training of the Young in Laws of Sex:"

"This guidance should take the form of appeal to the boy's consciousness of germinating manhood, every effort being made to inspire him with the feeling of the dignity of human life and of the laws of life. This is much better than mere warning, which by itself is full

of the danger of suggestion. A bracing and wholesome tone is most effective.

"Thus begin with directing his thoughts to the greatness and wonder of human life as compared with that of animals and vegetables, even though in lower stages life is a glorious thing. Then lead up to the fact, beyond all facts of nature impressive, that the boy, merely by becoming a man, is to be entrusted with the power of transmitting this, the greatest and most complete form of life that we know of in the world, of calling into existence a being like himself, with will and spiritual faculties. This power has something creative about it and is that by which man seems to approach near to the life-giving Father-hood of God.

"And then speak of the responsibility of the privilege, in view of marriage some day, against which the boy is bound to preserve his treasures inviolate. No matter what effort it may cost, he must order his life and conduct as one who is going to be called a father, and who should feel bound in honor to preserve his own purity for the wife he will sometime choose. . . .

..."If the training suggested has been given, the boy is clean up to this time because bad habits occur from ignorance. But he may succumb at this period and defile himself. . . . The best plan is to ask definite questions, not as an accusation but as an offer of help. If the boy has succumbed, don't depress or frighten him. Explain the meaning of temptation, often God's method of training character to be strong. Show how a young man preparing himself for life must go forth to meet his boyish trials like a soldier advancing to battle, almost rejoicing that his enemy is strong because he feels sure that he can overcome him. Then, when he feels the approach of his foe, he can recognize the call to use the strength within him that it may grow by conflict, and

victory; because he perceives that now is the moment when he is going to be further equipped for the battle of life and on it perhaps depends the question whether he will grow into a warrior or into a slave. He should be told that his Will, which he thinks is weak, is really strong enough for any number of trials, if only he knows their meaning and is not fascinated or frightened by them.

"Little need be said by way of deterrent. If the boy avows the fact, a few grave words about the sully of thoughts and hearts are all that is necessary, unless there is evident a callousness which must be broken. Then use the argument of the evil physical effects. (Part of this chapter.)

"All exhortation should be of a character to make the boy see the meaning of the trial, and the paramount importance of being persevering and resolute to do exactly what he is told by way of safeguard and above all to put away unclean things from his thoughts. . . . Keep his confidence through the two or three years of trial so as to prevent him from becoming disheartened and reckless and to give him such quasi-medical advice as may be required."*

For the evil physical effects referred to by Lyttleton, see the first part of the chapter. Appeal should also be made on health grounds to his ambition, whether in athletics, study or future business. Boys, while often indifferent to the injury to their moral nature, fear physical injury, which is something material and tangible. In anything relating to the functions of the body, or their exercise under conditions that cause disease, such boys are very susceptible to considerations of a hygienic character. The Society of Sanitary and Moral Prophylaxis truly says: "The only way to make these

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diseases guardians of virtue is to expose their true significance and real danger; to substitute a wholesome fear for the ignorant contempt in which they are now held, the fear of infection, the fear of microbes; to appeal, in short, to an enlightened self-interest. After all, fear is the protective genius of the human body and the basis upon which all hygienic precepts are inculcated."

Moderation in food, especially in the evening, constant employment for his thoughts and his muscles, good novels with plenty of action, biographies of strong-willed, noble personalities, abstinence from wine, rising as soon as one wakes and the precautions mentioned elsewhere are useful.

Lyttleton thinks the personal method superior to the scientific because by it use can be made of the natural reserve which forbids a light and careless handling of this topic among schoolboys.

There are two distinct scientific methods used, either of which educates the child unconsciously to ideas of parenthood, birth and heredity.

The Biological Method.—In schools where there are special teachers of biology, the course, beginning with cell reproduction, traces the evolution of sex with other functions, no undue prominence being given. Such courses have produced most beneficial results in the attitude of the children toward the subject of sex and have met with no opposition from parents.

The Nature Study Method.—Here the child's mind is prepared for human considerations by the study of plants and animals, in which the phenomena of sex and the reproductive function find their place among other vital phenomena, all equally important and interesting. The course is arranged to show that reproduction is not something peculiar to human life or to higher animals, but belongs equally to every living thing, whether

animal or plant, and manifests itself in the same way everywhere. The child realizing its universality comes to regard it as good, true and beautiful because all things that are universal are good, true and beautiful.

Plant life affords illustration of all the underlying phenomena of the reproduction of life. Perhaps the best seed to plant for the purpose of study is the bean. By watching its development the child learns how it grows, how and what it eats, how and what it breathes, and other interesting facts. When the flower appears, respect and reverence should be inculcated, not only by not picking it, but also by avoiding touching the stamens and pistil, the tender delicate organs *whose usefulness is destroyed if handled*. When the petals fall, the phenomena of the ovary, the ovules, the embryo, the storing of food, the ripening of the seed and their dispersal, are noted. With no undue importance attached to the study of the ovary, the child must yet understand the position and growth of the ovule (little egg) in the ovary, the manner of its nourishment and protection, and its final separation as a ripened seed to enter the world as an individual provided with everything for its needs.

Then the phenomena of fertilization may be taken up. When the petals fall, the pistil-ovary with its ovules, style and stigma—and the stamens—filament and anther—remain. The pollen from the anther boxes falls upon the stigma and the live part of it passes down, entering the ovule in the ovary. Ovules exist before fertilization, but they cannot be transformed into seeds without the aid of pollen. The pistil may be spoken of as the “mother” part, the stamens as the “father” part and the ovules as the “seed babies.” Attention should be called to the outside agencies of wind, bees and other things in fertilization.

When the child is thoroughly familiar by the study of

other plants with the reproductive phenomena, animal life may be studied. If school and home have aquariums, as they should, the study of the propagation of fish comes in simply and naturally along with the study of their other interesting phenomena. With fish the eggs (roe) are contained in a double sac, which are the ovaries of the fish, and from which the tiny eggs or ova grow just as ovules in the plant ovary or seed pod. In course of time the eggs grow large and are shed. The fertilizing cells come from the male fish, from sacs looking like the ovaries. They grow in the same way from inside the testicle (corresponding to the anther of the flowers) and become free when ripe just as the pollen does; but unlike the pollen these cells can themselves move. When the ova are laid by the female, the male swims over the eggs and the fertilizing cells are expelled into the water. As soon as a cell comes into contact with an ovum it enters. The two cells thus united begin to develop into a tiny fish. When the embryo is fully developed, the cell breaks and out swims a young fish. The ovary and testicle of the fish do not perish but are used again the next time. Water is the only outside agency.

If a toad or frog is kept as a pet, as suggested elsewhere, while the children observe its ways of life, its method of propagation can be told, which is exactly similar to that of the fish, except that the eggs are fertilized just at the moment when they leave the body to enter the water. There is no outside agency, still there is no union between the male and female.

In the study of the birds, the children note that there are but few eggs. Fertilization must, therefore, be certain. Since they are laid in an open nest, a hard shell is necessary for protection and for the same reason must be made before it is laid. As it would be impossible for the fertilizing cell to pass through the shell the

act of fertilization is accomplished within the body.

The ovaries of the bird are close to the backbone and are connected with the lower end of the intestine by the little tube called ovi-duct or egg-duct. Only one of the two ovaries develops and from its walls, as in the other forms studied, the ova develop. When ready they pass down the ovi-duct, being met on their way by the fertilizing cells, which go to meet them from the fertilizing fluid which has been placed in the lower end of the duct. After fertilization the egg—merely the “yolk”—passes on down the ovi-duct, becoming coated as it passes with “white” secreted from the lining of the duct. This “white” is simply the food for the embryo to live upon, like that in the seed leaves of the bean and pea. At the lower end of the duct it receives a limy coating which makes the shell. It is now ready to be laid. The fertilizing cells are similar in origin to that of the ova but the testicles and ducts are too small to be seen except through the period of reproduction. The relation between the parents has here become one of union.

The child's pets, the dog or the cat may be used to show the next step in the evolution of reproduction. The cat has two ovaries from which develop a few ova. The eggs are very tiny and without a hard shell. They therefore remain in the ovi-duct to develop. If not fertilized, the eggs will not continue to develop and will pass away. If fertilized they develop, nourished by the blood just as flower seeds are by sap. When these tiny eggs develop into perfect kittens in the ovi-duct, they are born just as the egg is born from the bird. The ovi-ducts of the cat, unlike those of the bird, do not open into the intestine but unite just before the end and have an opening of their own.

Among higher mammals the ovum passes through the ovi-duct into an enlarged chamber or womb where it

remains a certain length of time. If fertilized it develops into a young animal, if unfertilized it passes away.

In all these studies the subject of propagation is given no undue prominence. But the child, when the course is completed, should have a thorough understanding of these facts: that the higher plant and animal life starts as a tiny seed or egg; that these are produced by a tissue called ovary; that if they are not fertilized, the ova do not develop; that the fertilizing cells are produced by a tissue called anther in plants and testicles in animals; and that these cells when mature unite with the ova to produce new life.

No matter which method is selected, the personal, the biological, the nature study, the child must be impressed with the lofty nature of this great function and the necessity of respecting and guarding it for the good of offspring.

This chapter may well conclude with an extract from *Educational Pamphlet No. 2* issued by the Society of Sanitary and Moral Prophylaxis, who have given permission for its use here:

Every boy and girl has a claim to knowledge: 1. Of the functions and hygiene of the chief organs of the body, including the reproductive system.

2. Of the meaning of sex, marriage, home-making; of the sacredness of pre-natal life, the influences of heredity and the consequent duty of right living even when young; of the responsibilities of parenthood.

3. That handling the organs of reproduction, except as necessary for cleanliness, injures sometimes health, and always mind, character, and sense of honor, causing greater mental and moral harm as one grows older.

4. Of the most prevailing contagious diseases, such as tuberculosis, syphilis, gonorrhea; their danger to every person as indicated by statistics of wide preva-

lence; their many methods of communication; including the fact that syphilis and gonorrhea exist almost universally among those leading immoral lives, a reason for avoiding such men and women as one avoids those with diphtheria and smallpox; that they are more difficult to cure than any other contagious disease and that their harm is more far reaching.

5. Of the normal phenomena of adolescence; the physiologic influence on health, mind and morals of clean thoughts, reading, conversations, entertainments, companions; the value of occupation and physical exercise in keeping thoughts and habits and health good, the avoidance of tobacco, alcoholic drinks (including patent medicines, many containing alcohol), the advertisements of "doctors" and "remedies" found in newspapers, magazines, etc.

Every girl has a claim to instruction concerning the hygiene of menstruation, the function and sacredness of motherhood, and care of infants.

Every boy has a claim to instruction concerning the value of continence and avoidance of ignorant and evil advisers in this matter; the sacredness of fatherhood and duty of protecting all girls and women from evil as he would his sister or his mother.

Play Between Boys and Girls.—Familiar handling between boys and girls should be frowned upon by parents and teachers, and even punished on the ground that it is a violation of good manners. Girls should be taught to shrink from every touch and to resent sharply any approach to familiarity. The respect felt by the boy for the girl who slapped him for his attempt at familiarity and his contempt for the other girl, as portrayed by Judge Lindsey in his article in the *Ladies Home Journal*, with the safety of the one and the fate of the other, should be noted and pondered by mothers and teachers.

Proverbs, Quotations

Where vice is vengeance follows.

Disease is the penalty that vice pays to nature.

Our pleasant vices are made whips that scourge us.

The rewards of unlawful pleasures are lawful pains.

Fly the pleasures that will bite to-morrow.

Consider not pleasures as they come but as they go.

—*Aristotle.*

Say to pleasure, "Gentle Eve, I will have none of your apples."

BOOKS AND PERIODICALS

"Talks with the King's Daughter." National Purity-Association, No. 79 Fifth Ave., Chicago.

"Talks with the King's Son." The same.

"Knights of the 19th Century." Health Culture Co., No. 503 Fifth Ave., New York.

"Renewal of Life" by Margaret Morley. McClurg, Chicago.

"Training of the Young in Laws of Sex" by the Rev. the Hon. E. Lyttleton. Longmans, Green & Co., New York.

Pamphlets issued by the Society of Social Hygiene, 100 State St., Chicago.

Pamphlets issued by the Society of Sanitary and Moral Prophylaxis, 109 E. 34th St., New York.

Judge Lindsey in *Ladies' Home Journal*, Jan., 1907.

Mr. Bok in subsequent numbers of *Ladies' Home Journal*.

*Health is so necessary to all the duties as well as pleasures
of life that the crime of squandering it is equal to the folly.*
—Dr. Johnson.

CHAPTER VIII

HEALTH: CLEANLINESS



HERE are many duties that the child is accustomed to think of as purely personal, that, in fact, the great mass of adults have so regarded, that are now seen to be social duties. The performance or non-performance of these duties affects not alone the individual but society itself. Among these are cleanliness, temperance in eating and drinking, simplicity of living, self-control, especially in its forms of personal purity, and avoidance of mob-spirit, industry and economy, truthfulness, and avoidance of tuberculosis. This chapter treats of those duties not found under other chapters; namely, cleanliness, temperance in eating and drinking and avoidance of disease, especially tuberculosis and pneumonia; in short, health.

Health is not alone an individual matter. Not only does disease render the individual miserable, but it casts a burden upon the family and upon society in many ways. One or other of these units must support the incapacitated individual. Both lose his services which are *owed* to these two units, a most sacred and binding obligation. Both run the risk of infection, and, thereby, their own incapacitation. There is, therefore, a heavy financial burden imposed by disease. But the worst social result is the undermining of the public health, the sapping of the energies of society, through infection.

Two men suffering from the same disease undergo the same operation by the same surgeon, and receive the same care. One man recovers, the other dies. In a shipwreck some men seem to have no power to resist,

to hold on, and they perish. Others cling to an open raft for days, buffeted by wind and wave and storm, and survive. The vitality in them differs. What this vitality is, what is the nature of its intimate relation to the will, are not known. It seems dependent upon the nervous system rather than the muscular. But it is most essential whatever it is, that the conditions favorable for its development be made known to youth and proper habits formed, so that they may stand the strain of their times. Physicians seem agreed that proper food and habits of eating, pure air, healthful exercise, good habits, and suitable rest are necessary.

Proper Food.—As a man eats, so is he, says an old proverb. The physical and nervous energy depends largely on how and with what the physical furnace is stoked. Up to the age of eighteen or twenty in women and twenty-three to twenty-five in men, the framework of the body is being formed, and food should be generous. After that, food is for the purpose of preserving the equilibrium of weight and strength. It is then, when eating has become a pleasure, that men and women eat too much, and their indiscretions in food produce age and disease.

While, of course, fretting, over-work, and lack of air and proper exercise affect it, age is largely a matter of diet, proper diet and proper mastication retarding old age and prolonging youth. In order to delay the coming of old age a distinguished physician lays down these rules:

Prevent the deposit of fat by moderation in eating, especially as regards fats and sugars.

Avoid use of alcohol so that arteries shall not become distended and lose their tone.

Eat meat sparingly in order to save kidneys and liver.

Drink soft water, as hard water is thought to produce

calculus, and may harden arteries, and is an active agent in aging body.

Eat of wholesome well cooked foods moderately and slowly.

Eschew cake, pastries, highly spiced foods, pickles and sauces.

Drink at least three pints of water during the day but not more than a glass during a meal.

In regard to disease, the amount eaten and its proper mastication are very important. The amount should always be regulated by the occupation. If a man labor hard with his hands, he should eat heartily; if he labor with his head and lead a sedentary life, he should eat sparingly; if he is a brain-worker, the business or professional man, he should eat often and little when at work. If the amount eaten is carefully regulated by the occupation, if the intake of food corresponds to the expenditure which the occupation demands, lack of exercise will not be so much felt. Stress is laid upon exercise to-day to neutralize the evil effects of over-eating, of a lack of this correspondence. The children understand that a locomotive will not work with too much coal, an automobile with too much gasoline. No more can the body work with an excess of food. It cannot handle the excess and it is the excess which poisons. Food not assimilated decays and becomes poisonous. The body does its best to overcome these poisons and tires the person out by its efforts. When it cannot overcome them, these toxic elements store as unhealthy deposits in the walls of the arteries. Sooner or later they set up disease and always they harden and destroy the usefulness of the arterial coats upon whose normal condition health and long life depend. Food in excess, or badly cooked, or unassimilated because not properly masticated, may be compared to the ashes

and clinkers which impede the action of a coal stove or furnace. Worry, says Doctor W. L. Howard, is simply the mental message that there is poisonous material in the body. The right amount of food properly digested is a natural and proper stimulant; food in excess or undigested is a poison; insufficient food causes the body and its faculties to deteriorate. As a man eats, so is he.

But it is upon the thoroughness of mastication that special stress should be laid in every grade from the lowest kindergarten through the high school, both for its economic and medical bearings. The food must be thoroughly masticated in the mouth, not only that the work of the digestive organs be reduced and the system freed of poisonous ashes and clinkers, but also that the amount of food needed be reduced. With the great increase in the price of food materials, it is economically necessary that all be taught how to obtain all the nutrition possible from what they eat.

The secret of assimilation, upon the perfection of which are the different organs capable only of obtaining their necessary nourishment from the blood, is proper mastication—thorough trituration and salivation. The general impression is that anything soft, like mashed potato, bread, cereals, hash, etc., is easily digested. Mothers feed mashed potatoes to young babies for this reason. The truth is, that these are things that are very difficult to digest, unless very thoroughly chewed in the mouth, because they are starches or partly starch, and the main juice to act upon them is the saliva of the mouth with its ptyalin. Babies cannot digest mashed potato at all because they cannot chew. Many have died from eating it. What the starchy foods are that the children eat and the necessity for their thorough chewing may well be talked *ad nauseam* through childhood both at home and school and especially in the kindergarten and primary

years. Mr. Fletcher, who founded the modern cult of chewing, widely called "Fletcherizing," gives the rule, to chew all food until it becomes a thin mush, which slips down the throat itself. Professor Fisher, who occupies the chair of Economics at Yale, and has investigated the subject on account of its economic phases, advises chewing until there is no longer any taste. The result, of course, is the same with both rules.

Gladstone, who never grew old, was an adept at chewing. Mr. Fletcher cured himself, by proper mastication, of a form of stomach trouble, which had reduced him to emaciation and which eminent physicians had declared incurable. He is now plump and hearty upon much less food than he used to eat. A number of Yale students who tried the experiment under Professor Fisher gained steadily in flesh and strength while their bodies demanded less food. That less food is required through the complete assimilation that results from proper mastication, is the economic phase that is interesting foreign governments, many of which have asked Mr. Fletcher, who since his recovery has devoted himself to writing and lecturing on the subject, to spread the cult among their peoples.

Owing to the amount of attention paid to the subject of food in physiology text-books, nothing more need be said here except that the children be urged to remember that:

Underfeeding shortens life; over-feeding and under-chewing produce all the diseases that make one old.

Fat people seldom reach a good old age; the youthful old man is lean.

Just enough is the ideal.

Aphorisms

Excess calls in the doctor.

Without health all men are poor.

The healthiest feast costs the least.

Better wait on the cook than the doctor.

Feasting is the doctor's harvest.

Fresh Air.—Notwithstanding the daily preachments of physicians and the daily press, the great mass of people do not realize what a panacea fresh air is. On account of the heat they spend their evenings out of doors in the summer, but their nights even in that season are spent in rooms with only a modicum of fresh air; the other seasons are spent shut up in rooms poorly if at all ventilated through the day, and hermetically sealed at night. The two truths, that it is the weakened state of the body and not the microbe that produces disease, and that bad air is one of the most powerful agents to weaken the body, can be spread only through insistent teaching.

The experiments suggested by the text-books on physiology will demonstrate how necessary oxygen is to life. Now the lungs are the bellows to supply oxygen to the blood just as an ordinary bellows does to a fire. No one would expect to have a good fire just because a pair of bellows hung on a nail by the chimney. Yet this is what is largely expected of the lungs. The lungs must be given fresh air to supply the oxygen to the blood, which keeps it in a proper condition for the white corpuscles to get in their work. The normal army of white corpuscles is always at work *for the microbe is always with us*. Seventy per cent of the healthy persons examined in a recent inquiry, says Thomas Darling, Health Commissioner of New York, were found to have the pneumococcus of pneumonia in their mouths. The pneumonia was ever with them potentially. It waited on a weakened state of the system to obtain a foothold. The records of post-mortem examinations of persons dying from all sorts of diseases other than tuberculosis, and who, so far as known, never showed symptoms of that

disease, reveal, in from fifty to ninety per cent, healed tuberculosis lesions, usually of slight extent. The tubercle bacillus had attacked and been resisted by the white corpuscles unbeknown to the person. Bad air, lack of air, says the Commissioner agreeing with the medical world, is one of the greatest agents for weakening the body so that it cannot resist microbes. Abundance of fresh air and sunshine in connection with proper food is absolutely essential to the existence of opsonins in the blood, certain anti-bacterial bodies, upon which the white corpuscles depend for existence.

To make fresh air a hobby even if a good system of ventilation be in use in the building, the room whether at home or school should be frequently aired by the windows, with laughing reference to the lungs getting gray. When the children seem stupid, the windows should be thrown open and a spirited calisthenic exercise given, with the statement of the reason, to give air to the lungs, so that the blood can get the oxygen which it carries to all parts of the body. Many children go to school stupid, worn out, because they have slept in stuffy rooms either not at all or but illy ventilated, rooms over-heated with natural gas or coal fires or vitiated, perhaps, with the breath of many people. They do not feel much more rested than when they went to bed. The lungs have been starved all through the night. They are just in condition to receive any bad bacteria that are about. Whenever opportunity offers, the virtues of the open windows should be preached. The windows should be open at night not a little, but as much as possible, and not one window in a room but all the windows. By getting oxygen all the twenty-four hours the reconstructive processes are hastened and nerve force is more rapidly and completely restored and the whole body is toned up and invigorated.

In pursuit of fresh air many people, men, women and children, are sleeping out of doors on porches, in tents, in various contrivances by which the body is kept under shelter and the head supplied with fresh air. Many of these devices are exploited by their inventors in the magazines, excellent ones being reported in the *Saturday Evening Post* of January 19, 1907, in *Good Housekeeping*, August, 1905, and in *Ladies Home Journal*, Sept., 1908. In the Adirondacks consumptive patients are sleeping in rude shacks with the temperature below zero forty degrees! Sleeping in hammocks or shacks in trees has become a favorite with many. These ways of sleeping might well be made a fad among the children, especially the weakling ones. For her children of weak vitality, Charlottenburg, Germany, has open air schools in the woods.

Ordinary breathing changes the air only in a portion of the lungs. Long and deep breathing is necessary to change it all. Violent exercise occasions this entire change. In default of it, the habit of deep breathing several times a day is a good one. To form the habit, each grade should take ten deep breaths at the close of each recitation or twenty-five at two different intervals at each session, with the windows open. Then, if they take twenty-five on rising and retiring, the residual air of the lungs will have been changed several times and an excellent habit formed. If any child does not breathe through his nose, he should be examined by a physician, as it is likely he has adenoids or other growths.

With fresh air must be included sunlight. The value of the sun's rays in disease, their destroying and stimulating energy, is very great. Nothing increases the red corpuscles like sunlight. The subject is so well treated in physiologies that nothing need be said here.

Proverbs

Shut the door to the sun and you will open it to the doctor.—*Italian Proverb.*

He who is well has half won the battle.

—*Portuguese Proverb.*

Proper Exercise.—Exercise increases the strength and size of the muscles called into play. It is the tendency to-day of our boys to regard this as not only the primary but, indeed, as the only object of exercise. Yet it is not the most important result of exercise and it certainly is not the one that should be aimed for. The object of exercise is health, not strength or muscle. Its main function is to keep *the circulation of the blood normal in the different parts of the body*. The organs in the body struggle in rivalry for the food which the blood brings. Disease and death itself is caused by the food supply being cut off from some group of cells. By exercise, the heart is developed and strengthened, the lungs are better supplied with oxygen, a better appetite is produced, and not only more food eaten, but better assimilated, and every organ nourished by the better circulation of the blood.

As to the amount of exercise no hard and fast rules can be given. 'Thirty minutes' vigorous exercise is a minimum. Girls should do their housework quickly with doors wide open. Exercise just before a meal or for two hours thereafter, if at all violent, should be avoided, as the blood should then flow to the digestive tract. Children who complain of sleeplessness after hard study should be advised to take a little exercise before retiring and to eat something to relieve the brain congestion. A football or basketball or baseball game should not be played oftener than once a week, physicians declare, and those with consumptive tendencies should not take part at all in such contests, as they need rest, not exercise.

In the last twenty-five years athletics has come to be an end instead of a means. Little can be done in the upper grades to counteract the present mania, but by constant teaching in the lower grades much can be accomplished with the coming generations to restore athletics to its proper place, as a means to a sound, well controlled body—a sound mind and a sound will through a sound body.

Stories

HEALTH

Theodore Roosevelt was a weakly child. By moderate exercise steadily persisted in, by living largely in the open air, he had gained almost perfect health while he was still a young man.

MUSCLE

When a mere boy Colonel Burnaby determined to become a very strong man. While a cornet in the Royal Horse Guards he developed his muscles so that his biceps measured seventeen inches. It is on record that at Aldershot he lifted dumb-bells of 170 pounds. He was barely out of his teens when he was acknowledged to be the strongest man in England. He once made a bet that he could hop a quarter of a mile, run a quarter, ride a quarter, and walk a quarter, in a quarter of an hour. He did it in ten minutes and twenty seconds. He paid the penalty in wasted tissue and failing strength. His stomach finally refused everything but ice cream. His physician advised him to travel and abandon all forms of physical exercise. By these means he finally was restored to health.

Proper Sleep.—What with the work of school and various social demands, children are being robbed of their sleep, that period when the nervous system is restored. General Grant said that he could not get along on less

than nine hours' sleep. Children under fourteen ought to have, at least, ten hours. Unless their nervous system is well prepared by proper sleep in their youth, with proper diet and fresh air, they will come to their adult life, when every nerve cell in man or woman is at work at high pressure under the strain of social, industrial and commercial life, with poor equipment. The physiological and chemical aspects should be presented to the children. Napoleon seemed to need very little sleep. Yet the nerve cells had to be repaired and they took their revenge in the attacks of stupor from which he suffered during the last years of his European career. Many writers hold that his defeat at Waterloo was owing to an attack of coma during the battle.

Sleep should be taken lying on the right side and breathing through the nose. Soft beds should be avoided, and one should rise as soon as he wakes. Work, either manual or mental, should not be continued up to the moment of retiring.

Aphorisms

Late hours are shadows from the grave.—*Marden*.

A man too busy to take care of his health is like a mechanic too busy to take care of his tools.

In General.—A thousand diseases dog the footsteps, lurking in the food that is eaten, the water that is drunk, the air that is breathed. Thousands of microbes are within and without, watching for some cold, some exposure, some imprudence, to make a successful fight with the white corpuscles. Latent germs of disease spring into activity when vitality is lowered. But not only that. When vitality is lowered, in general the power of the will is weakened. Many a youth is morally depraved because a stranger to fresh air, proper exercise and wholesome food.

Vitality seems to be a matter largely of the corpuscles of the blood. The children should early be made familiar with the fascinating story of the blood corpuscles or blood cells. In a cubic millimeter of blood (a cube whose side is one-twenty-fifth of an inch) there are usually about 5,000,000 red cells, and only 7,500 white cells. When disease attacks, the white cells increase rapidly up even to 50,000. This increase, called leucocytosis, measures the resisting power of the patient in disease. If he has good health, good blood, the white cells show a large increase and they make a gallant fight for life. The patient is said in this case to have "good resisting power." If his health is poor, his blood bad, they do not increase much and the patient loses the battle. For it is the business of the white cells to eat up the bad bacteria. "They eat 'em alive," says Herr von Barwig as quoted by Dr. Keen. Hence, the imperative necessity of keeping in such a condition that the white cells may multiply and do their work. If the white cells can get the upper hand, the patient recovers; if the bacteria win the fight, he dies. This "war of the reds and the whites," as Dr. Keen calls it, should be pictured vividly to the children, and their responsibility in the conflict shown. The resisting power of the white army depends upon them, the proper food, the fresh air, the proper habits, the proper exercise and the proper rest which they furnish these soldiers, whose business it is to slay the enemy attacking the fortress of their lives and health. The army of illy nourished white cells may be compared to the soldiers in war who die in multitudes in their camps because improperly cared for.

CLEANLINESS

The bars of sunshine from the schoolroom windows are full of dancing motes. All the air in the room is

just as full. The air in the streets of a city is full of dust laden with microbes from microbe diseased skins, from the dried sputum of consumptives, from soiled clothes, sewers and rubbish heaps. Microbes (small life), whether animal or vegetable, cannot be seen with the naked eye. Some yeast plant or mold should be shown in the microscope to give the pupils some idea of minute organisms. Microbes are present everywhere in air and water and food and the digestive tract itself. Some are good, some bad. It is microbes that spoil meat, mold bread, sour milk, rot apples, produce typhoid fever, spinal meningitis, consumption, pneumonia, etc. A good way to illustrate their enormous multiplying power and their readiness to move is to press a rotten apple or orange on a sound one that has a break in its skin. The children can see how quickly the sound one becomes infected and rots. When people have certain diseases the air is so full that it is dangerous to breathe. With other diseases the microbe travels from one person to another through contact, as in the case of the apple and orange. Cold does not kill microbes but they cannot work. Boiling, however, kills them.

a. Cleanliness in Person—Body.—Bathing is for two purposes, cleanliness and stimulation. For cleanliness, a warm tub bath with the use of soap is suitable. But the skin is not merely an excretory organ, it is also a great regulator of body heat. Cool baths first chill the body surface, the blood being sent to the deeper parts; but later, if the reaction is good, the blood comes back with exhilarating force. Reaction is assisted by proper towel-ing. The body should be rubbed hard all over with coarse towels until the skin is pink and warm.

Bathing thus conduces to bodily health, both because it removes soil from within which stops up the pores and from without which may contain germs of disease,

and because it accelerates the circulation of the blood, thus stimulating the various organs of the body and increasing the body's resisting power. A daily bath is, of course, the ideal; but no child should leave the first grade without the habit of, at least, two baths a week.

Face.—The face is the most exposed portion of the body. The openings of the sebaceous and perspiratory glands of which the face has so many are catch-alls for flying dust. Eating also soils the face. For all these reasons the face needs frequent washing. Hot or warm water with a bland soap, followed by cold water, should be used once a day, at least. The face should always be washed before eating that no microbes from it may enter the mouth.

Ears.—The curves of the ear afford a fine collecting place for dust and microbes. The ears should be as frequently and as carefully washed as the face. Nothing sharper than the end of the finger covered with a cloth dampened in soapy water should be used to clean out wax as the ear drum is very easily broken. About twenty-five per cent of children in a school room have defective hearing. These are often considered stupid and wilful, when the cause lies in neither the brain nor the will. The ears, as well as the eyes of the children should be examined at the beginning of the year. Children with good hearing should hear the ticking of a watch fifty inches away. With children of dull hearing the distance varies from thirty inches to nothing.

Nails.—Nails are carriers of dirt and microbes and should receive careful attention. The microbes enter the mouth more easily from the nails than from any other part of the body. People who bite their nails run great risk from the microbes.

The finger nails should be frequently washed with soapy water and a stiff brush. A cheap one costing ten

cents does as well as a costly one. A nail cleaner or orange wood stick should be used to cleanse the nail when the dirt is softened by water. The flesh should be pressed back from each nail by the thumb of the other hand covered with a towel. By pressing back the skin gently a little every day a handsome shape may be given to the nail and hang-nails prevented. Curved scissors, or, preferably, a nail file should be used to keep nails the proper length. The proper shape for finger nails is curved, but for toe nails straight, in order to prevent in-growing nails.

Hair.—Hair is a collector of dust from the air and of dandruff from the scalp, and, hence, needs frequent washings. The frequency depends on the nature of the occupation, some heads needing it every ten days, while others can go three or four weeks. Eggs beaten in hot water form an excellent wash for the hair, when accompanied by many rinsings of warm water. Another admirable wash is a lather made of any good soap rubbed well into the hair and then washed out in several bowls of hot water. The last water in any cleansing of the hair should be cold. The hair should be dried with towels and in the summer time should be vigorously aired in the sunshine. The hair should be brushed vigorously both night and morning. Before the morning brushing, the head should be rubbed briskly with the fingers to produce a good circulation to nourish the roots of the hair. If one has very thin hair it is considered well to breathe deeply twenty-five times at intervals through the day. If hair is very dry, oil may be rubbed on the scalp, but not on the hair, as it is a fine dust and microbe collector.

Nose.—The nose contains the openings that admit air into the lungs. The dampness and the warmth of the passages give the air just the right temperature and

moisture for the lungs, and the hairs at their entrance deprive it of microbe-laden dust. When one has a cold the mucous glands secrete so much mucous that the nose over-flows and is said to be "running." In case of a bad cold the passages are so closed that air cannot be breathed through them and the mouth must be used. Air breathed through the mouth is not in a proper condition for the lungs, having neither proper temperature nor moisture, nor freed of its impurities. A part of the body should never be exposed to damp or draft. Wet feet or shoulders, or a draft on neck or arm, will produce a cold when if the whole body were wet or in the air there would be no cold. Wet clothes, stockings and shoes should be changed immediately, and the body or feet rubbed vigorously. There is, however, nothing like a hot foot bath, when the shoes have gotten damp, to stave off a cold. The bath should last thirty minutes and the *water kept hot*. If there is difficulty in breathing when there is no cold, the parents should be advised to consult a physician, as there are probably adenoids. As for cleanliness, the handkerchief habit is to be formed, and during a cold the habit of the paper napkin that is to be burned. The nose should be washed out night and morning by a wet towel over a finger.

Feet.—The feet should be washed every night before retiring and rubbed twice a week or oftener with pumice stone to remove the scales of the hardened epidermis. Nails should be cut or filed straight across to prevent ingrowing toe nails.

Teeth.—Wherever there is food, warmth and moisture microbes collect if they possibly can. As the teeth supply these, microbes are their great destroyers. As health depends largely upon the thorough mastication of food, the teeth need most careful attention. Any break in the enamel allows the microbe to enter. Be-

cause the enamel cannot heal as can the skin after a break in it, great care should be taken not to break it by cracking anything hard with the teeth. But if food remains long in one spot, microbes working upon it will finally break an entrance into the enamel themselves. Then they multiply and work down into the pulp, finally reaching the nerves. Hence the teeth must be kept as clean as possible.

The teeth should be brushed each morning with tooth powder and a stiff brush with bristles not too close to get around and about and between the teeth. At night a thread of Roman silk should be drawn between the teeth, thus removing every particle of food. In default of a silk thread tooth picks may be used. After the use of either, the teeth should be brushed vigorously with clean water. The teeth should be examined every six months by a dentist.

b. In Habit—Hands and Mouth.—The hands should be washed frequently and always before eating so that microbes cannot get into the food or mouth. As much as possible hands should be kept off things that are much handled, as rails in street cars, stair-rails, public drinking cups, door knobs, etc., unless gloved. The fingers should never be put into the mouth. They should not be wet with saliva to turn leaves. Pins and needles should not be put into the mouth. Pencils should not be put in the mouth, nor moistened with the lips. Half-eaten apples or candy should not be exchanged. Nothing should be put into the mouth except food, drink and tooth brush. If the lips are slightly cracked microbes enter and at once begin to multiply just as they do in a fruit where the skin is broken. No one should sneeze or cough in another person's face.

These rules on hand and mouth are printed by the Chicago school board and handed to each pupil at the

beginning of each school year. They teach that the mouth is for eating and drinking, and not a pocket, and that the lips should not take the place of fingers.

c. In Dress.—The subject of the necessity and the methods to keep clothing clean does not need elaboration here.

Social Duty of Cleanliness.—This is well shown in the case of the typhoid carrier reported to the Medical Association of Washington in 1907. At a large country house on Long Island a number of cases of typhoid fever occurred among the domestics. The attending physician examined the sources of the water supply, also the waters where the sea food was obtained, but could find no contamination. In the course of the examination the mistress of the house chanced to mention that she had a new cook. The physician, suspicious because the disease occurred only among the servants, caused the cook to be summoned and subjected her to a searching examination. Although she refused to give her record, subsequent investigation into her past revealed that she had had a severe attack of typhoid, and that since then wherever she had served there had been outbreaks of that fever among her fellow servants. Although a perfectly well woman, she carried the germs of the disease in her body. Not being cleanly in her habits, she communicated the disease to those about her. The woman cannot help carrying the typhoid germs in her bladder but by cleanly habits she can avoid infecting her fellow servants. It is also well illustrated by the case of Plymouth, Pa., in 1885. In the winter of that year a case of typhoid occurred on the river and all that passed from the patient's body was thrown on the banks of the river, whose waters were stored in reservoirs for the people of Plymouth. The microbes were frozen, but freezing does not kill them. When spring thawed them out,

the microbes got into the water and thence into the reservoir, whence they were piped into the houses, where the people drank them. The germs from the uncleanly habits of this one family sickened 1100 people and killed 114 in a few days. The estimated cost to the town in time, wages, and maintenance of hospital was \$70,000.

Dirty homes, soiled walls, old wall paper, unchanged bedding, dirty yards with their accumulations of soiled rags, garbage and decaying food—all are sources of infection. Flies carry microbes everywhere. It is estimated that flies cause in New York City alone about 700 deaths from typhoid fever and about 7,000 deaths yearly from other diseases. Michael Williams in *Success Magazine* tells of a fly captured in New York near one of its biggest meat and fish markets that had in its mouth and on its legs more than 100,000 disease bacteria. They walk over decaying and fetid matter and then enter meat markets and homes where they walk over the food, dropping the microbes. The rule is to be so cleanly that no flies are attracted. But to be cleanly one's self does not much matter if one's neighbor is not equally so. Flies and other carriers will take his microbes to his neighbors.

Lack of cleanliness often makes the business one is engaged in a source of infection. Uncleanly milkmen, bakers, cooks, etc., endanger the lives of thousands. All germs enter through the air that is breathed or the food that is eaten.

"If my neighbor's uncleanness creates a poisonous atmosphere or conditions that menace my health, he risks my freedom to live," says Professor Huxley, "just as much as if he went about with a pistol. He violates the commandment, Thou shalt not kill."

CONSUMPTION

Of the people living to-day a statistician computes that over eight million will die of tuberculosis. Another estimates that four hundred die every day in the United States from this disease. Dr. Huber in his book "Consumption and Civilization," says that according to one statistician the deaths from all the wars of the nineteenth century number fourteen million, whereas in the same period and countries consumption took thirty millions. Every third or fourth to die between the ages of fifteen and forty-five dies from this disease. The economic loss is estimated at about 330 million dollars a year. To combat this terrible scourge, the disease of the masses as it is called, the combined action of well trained physicians and an intelligent public is required. It is the part of the schools to give instruction in the nature of consumption, the methods of avoiding infection and of curing the disease.

It is now held that tuberculosis is not transmitted from parent to child, but is contracted through infection. The two main ways of communication are by the inhaling of the germ or by eating it with infected food. The spread of consumption is due in a greater degree to spitting than to any other cause. The consumptive is careless and spits upon the floor of a car or public building, or upon the pavement. Any person passing over the spot and stepping on the dried sputum carries the deadly tubercle bacillus on his soles into his home, there to be breathed into the lungs of its inmates. Or the dried sputum is gathered up by trailing dresses and taken into the home, or is blown into the air whence it is breathed in. Any one who spits with consumption is either ignorant or absolutely selfish, willing to run the risk of giving a deadly disease to his fellows, for the sputum when dry flies about and lodges everywhere. If the con-

sumptive destroys every drop of sputum by spitting into paper handkerchiefs and burning them, other people are in no danger. If all sputum were destroyed in the proper manner, say the Health Commissioner of New York and the physicians who are leading the crusade against the "White Plague," the disease would vanish.

To impress upon the children's minds that consumption is produced by germs which are communicated through infection and also to form right habits, whenever one of them has a cold he should be given a paper napkin which should be somewhat ostentatiously burned. This, of course, should not be done in the schools until the subject has been discussed with the parents in the Monthly Conference.

The walls of the room of a consumptive are infected as all the furniture, if the person has been careless as to his sputum, has not burned the handkerchiefs used, or spat into a cuspidor partially filled with water, whose contents are then thrown into sewer or stream. The tubercle bacillus is powerless when damp. It is as yet a question whether the tuberculosis affecting cows is the same as that of man. As a very high percentage of cows are affected, varying from 70 to 90 per cent in different states, milk would better be boiled or pasteurized. Goats are not subject to tuberculosis, and, hence, their milk is to be preferred. Children should be discouraged from kissing domestic pets as most of them are afflicted with the disease.

E. G. Routzhan, director of the tuberculosis exhibit in Cleveland in 1906, in an address to the school children, named many other ways in which the healthiest pair of lungs man was ever blessed with could become diseased: excessive drinking, loss of sleep and worry, all forms of dissipation and excess, unwholesome and poorly cooked food, irregular meals, working or living in vitiated at-

mosphere, prolonged hours of work, exposure to extreme heat or dampness, working in a dust laden atmosphere. These, however, only lessen the power of the white cells to eat up the bacilli. They lower the resisting power of the individual.

But if the disease is easily caught it is also easily cured. The germs, it is found, thrive in dark, illy ventilated houses. Sunlight, fresh air and plenty of wholesome food weaken, if they do not kill them. The tonic of pure air both day and night has cured hundreds of incipient cases. Sleeping on porches or in rooms with many wide open windows (though a room can never have perfectly fresh air) no matter what the temperature, should, as has been said elsewhere, be made a fad with the children. They will find it so delightful that they will speedily form the habit. Plenty of light, warm covering is, of course, needed. Paper blankets are excellent.

As to diet, a great deal of wholesome food is required, all that the consumptive can digest, to keep up the strength so that the white corpuscles can multiply and act. Three good meals a day of fresh vegetables, roasted or broiled beef, mutton or lamb, cereals mixed liberally with cream, plenty of sugar and good butter, and at or between meals six or more eggs and about three quarts of milk distributed through the twenty four hours are advised. All indigestible things such as pork, cabbage, fried things, pickles and pastries are to be avoided.

In the higher grades the great responsibility of society toward tuberculosis should be brought out. Every one is exposed to consumption. It depends upon the resisting power of the individual whether or not he succumbs. But with the masses, and consumption is called the disease of the masses, their vitality is largely a matter over which they have no control. Their vitality is lowered by grinding toil, by loss of rest, by prolonged

hours of work in dark and damp rooms or in rooms filled with fluff and dust, and fouled by many breaths, by living and sleeping in dark dirty rooms filled with stagnant and vitiated air and by eating insufficient food. Their low vitality, their lack of resisting power, is due to their poverty.

MORTALITY TABLE OF BERLIN, GERMANY, 1885

	Lived, slept, cooked and ate	Deaths per 1000
In one room tenements	73,000	163.5
In two room tenements	382,000	22.5
In three room tenements	432,000	7.5
In four room tenements	398,000	5.4

Families living in four room tenements had over thirty times the chance to live as those living in one room. Mortality tables of New York show that in tenements where there are no rear tenements to shut out air and sunlight twenty nine die out of every 1,000; where there is a rear tenement sixty one adults and 204 babies die out of every 1,000.

REPORT ON PHYSICAL CONDITION OF GLASGOW SCHOOL CHILDREN

	Average Weight	Average Height
One roomed boy	52.6 lbs.	46.6
Two roomed boy	56.1	48.1
Three roomed boy	60.6	50
Four roomed boy	64.3	51.3

Boys from one roomed houses are 11.7 lbs. lighter and 4.7 inches smaller than boys from four roomed houses. The table for girls, which is here omitted, shows a difference of 14 lbs. in weight and 5.3 inches in stature.

The great responsibility resting upon the individual in the fight against consumption and other diseases is to see that the brotherhood obtain a livelihood that will

enable them to preserve normal vitality through its agents, fresh air, sunshine, frequent baths, good food, comfortable clean dwellings, rest and recreation, work in clean, healthful rooms not over-crowded. The conditions which lower the vitality of the great mass of the workers are "dampness and darkness and dirt in the dwellings; dampness and darkness and dust in the workshops; the herding together of large numbers in tenements and in factories." It is not enough for individuals to endow sanitariums, to pass laws for factory inspection, to give parks, to prevent child labor. These are palliatives only. They do not change the conditions. The obligation rests upon individuals to go to the root of the matter, and that root is justice, for this, like all other questions, is at heart a moral question. The individual must himself forbear from any course in business that is not just to his fellow men, that tends in any way to build up his welfare at the expense of others, and he must see that the state protects every man in his equality of opportunity. Cheap anything means a cheap man behind it doomed to consumption. Dr. Cohen says that the present course of society in regard to consumption is as paradoxical and futile as Napoleon's at Austerlitz. (q. v.)

As the crusade against consumption may lead to harsh and cruel action towards those suffering with it, special emphasis should be placed upon the fact that it is a house infection. People do not pick it up on the street as they do pneumonia or smallpox. Scientific investigators do not think it inherited and, as has been said, it is an unsettled question whether it can be contracted from milk or meat. Occasional contact with a consumptive endangers no one. The disease is not contagious in that way. One contracts it by living and working in rooms where a consumptive has lived and worked and not destroyed his sputum, through ignorance or carelessness.

Story

Dr. Milliken, of Silver City, New Mexico, narrates that in 1890 a farmer of good family history, as regards his physique, took the grippe, and, owing to a relapse, was very slow in making a recovery. He spent much of his time during convalescence with a friend who was ill with tuberculosis. He himself contracted consumption, of which he died. His son, a strong, hearty fellow, who nursed him when he became too weak to take care of himself, became consumptive and died four years later. A second son put into his own room the carpet that had been in his father's room. In about one year he began to decline. His illness was also shown to be tubercular, with which he struggled for seven years, finally achieving a return to good health. Another son bought the couch upon which his father had slept, and used it to sleep upon himself. He soon evidenced tuberculosis, which disease he succeeded in arresting after a five years' struggle. A fourth son and three daughters, who were away from home, at college, remained well.

A young farmer rented the place and moved into the house. Within two years the wife died of consumption, and two children of marasmus—probably, intestinal tuberculosis. Another young man, with a healthy family, moved into the house, and lost three children within eighteen months, of an obscure bowel trouble (probably tubercular), and the father died a few years later of bronchitis, which was most likely tuberculosis. It was now suspected that the house might have something to do with it. So a thorough cleaning was ordered. The paper was torn from the walls, which, with the woodwork, floors, and ceilings, were washed down antiseptically; there was thorough disinfection; since which time not one case of tuberculosis has developed in it."

Questions: How did the farmer contract the disease?

If he had been perfectly well when he visited his friend would he have been likely to have caught it? What should he have done with his sputum? Give at least three of its lodging places. How much fresh air do you suppose there was in the bedroom, especially at night? (People used to think night air unwholesome. Science now declares it purer than day air.) How was consumption formerly treated? The room was kept very warm and all windows and doors kept tightly closed for fear of fresh air. The fires consumed the little oxygen there was. With but little oxygen can the white corpuscles multiply and do their work? Why did the farmer die? What should have been done at once with the walls of the room, the carpet and the couch? What course would have prevented the infection of these? Wherein were they all through ignorance guilty? That they did not destroy the sputum, that they did not disinfect, that they did not keep up their own vitality by fresh air, sunshine and proper diet. Is there any drug that has any effect upon consumption? Physicians are agreed that there is none.

PNEUMONIA

Pneumonia carries off about as many people as tuberculosis. Its germ, the pneumococcus, is in the dust, in the damp, and even in our mouths by the millions. As a mere potential parasite it does not amount to much, if the white cells are in a condition to fight, to eat the germs up. But over-exposure, over-indulgence, or any weakening of the system, gives the germ its chance. There is no known drug that will arrest its development and, unlike consumption, there is no system of nursing or treatment that is absolutely certain. Fresh air, especially very cold air, is being tried with marked success. The great fighting chance is vitality, the resisting

power of the white corpuscles. An eminent specialist gives these simple rules:

Have plenty of fresh air day and night.

Guard against chill and damp, especially the feet and the bronchial tubes.

Do not over-eat or over-drink.

Another says:

Avoid wet feet. Change shoes and stockings as soon as possible and soak feet in hot water.

Do not go out doors insufficiently protected from cold and wet.

Button overcoat across chest in damp weather.

Do not leave a warm room for the outer air in a state of perspiration.

Do not over-heat the house.

Fresh air day and night.

ALCOHOLISM

Material for lessons on alcoholism can be obtained from the text-books on physiology. The cost of alcoholism to the individual, to the family, and to society will be considered here. To maintain health it has been shown that the white corpuscles must be in condition to do their work. Investigation reveals that alcohol, even in tiny doses, paralyzes the white corpuscles. In the presence of the infective microbes they remain passive. For this reason physicians forbid consumptive patients all liquors. Alcoholic patients bitten by mad dogs are unable to receive help from the Pasteur treatment. Professor Adams studied the cholera epidemic in Glasgow in the late forties with reference to drinkers and abstainers. Of every 100 drinkers who took cholera 91 died and of every 100 abstainers only 19 died. Professor Adams said that above every saloon should have been written "Cholera for sale here."

An old physician quoted in *Forward* says that he first noted the effect of alcohol on vitality in examining for life insurance. He speaks particularly of five unusually good risks, young business men that seemed in the best of health and to have superb constitutions. In a few years all five dropped off with what ought to have been mild and easily curable diseases. They were all beer drinkers, and the beer had paralyzed the white corpuscles so that they could not fight. In certain English insurance companies studies have been made of the relative tenure of life of abstainers and non-abstainers. The following table shows the expectancy of life.

Age	Moderate drinker expects to live	Total abstainer expects to live
20.	35 years	64 years
30.	43 $\frac{3}{4}$ years	66 $\frac{1}{2}$ years
40.	51 years	68 years

That is one cost to the individual, the lowering of his vitality, so that he cannot combat disease and death. Another is the financial cost. Aside from the actual cost of drinking is that incurred by impaired efficiency. Very few business enterprises now will hire men who drink. The personal habits of applicants is the first subject of inquiry made by business managers. Said President Ramsey of the Wabash before a meeting of railway officials: "I will hazard the statement that every railroad represented here has strict rules prohibiting the use of liquors on or off duty." It being a truism that liquor renders a man unreliable and lessens his efficiency, it is, of course, natural that employers will not engage men who drink, but it is a hideous jest that saloonists will not have bar-tenders who drink! No man can do his best work except when sober, clear minded and steady-nerved.

If alcoholism merely killed off the drinker—and the records of hospitals show that fifteen years after the habit has become confirmed is the average tenure of life—it would not be so bad. But the family and society suffer. Men beat their wives and children and murder them in drunken fits. The family suffer not only through social disgrace and through poverty but by the inheritance of enfeebled constitutions. There are now, it is held, two kinds of diseases: those that attack persons in normal health and those that touch only those that are predisposed to them. In cases of the first kind, smallpox, scarlet-fever, cholera, the pathogenic agent produces the specific malady in any one exposed to the contagion, no matter what his previous conditions of health may have been. But the second class can attack only those that have the predisposition. The only hereditary predisposition, however, that is of concern here is that which exists with the nervous and the mental diseases, which are of such frequent occurrence in America. In nervous disease it is held that predisposition is almost absolutely necessary. Now, alcohol is recognized as one of the most effective agents in creating morbid hereditary predisposition. It also stands preëminent in developing the predisposition when it exists. Through hereditary predisposition alcohol results with one man in an ulcer of the stomach, with another in cirrhosis of the liver, with another in paralysis of one or another set of nerves.

Dr. A. Joffry concludes his scientific indictment of alcohol and alcoholism in the *Revue Scientifique* (translated in the *Literary Digest* of Aug. 24, 1907) with these words: "*One cannot be with impunity the son of an alcoholic.* Alcoholism begins with the father and strikes down his children and generally its action continues until in the fourth or fifth generation it has destroyed the family. But before that final result is reached alcoholics

and descendants are, according to circumstances, hurled into disease, madness and crime, filling our hospitals, asylums and jails."

Of the boys sent to the Reform School at Pontiac it has been ascertained that about 95 per cent come from drinkers' homes. Statistics of the Elmira Reformatory show that of the 9,344 convicts in 1900 more than one-third had drunken ancestors. Professor Demme, of Stuttgart, studied ten families of abstainers and ten families of drinkers for ten years.

	Drunkards' Families	Temperance Families
No. of children	57	61
Died before six weeks old.	25	5
Idiots	6	0
Stunted in growth	5	0
Epilepsy	5	0
Ordinary good health through child- hood	17.5	81.5

In treating of the effect of alcoholism upon the family, the effect upon society in one way has been shown. This physical effect is well shown in France where the per capita consumption of alcoholic drink has increased greatly in the last thirty years and tremendously in the last three. Investigators, both public and private, have gathered terrible statistics of the connection between drink and crime, drink and consumption, drink and degeneracy and insanity. Her criminal record with a stationary population has doubled in thirty years, her list of suicides quadrupled, her hospitals crowded with epileptics and neurotics, and she finds greater and greater difficulty in finding physically sound soldiers for her army. Drink is recognized as the cause by both the government and the thinking people, and war against it is the only hope.

There is also the financial cost to society. This includes, not only the loss of the labor of the disabled drinkers and their descendants, but the cost of maintaining them—of arresting and trying them, of feeding and clothing them while in jail, of police and magistrates, of the jails, the asylums, the reformatories, the hospitals, the infirmaries, the homes for incurables, for epileptics, for idiots, and the cost to private charity of maintaining the families. A man drinks and pays his dime for the privilege, and society pays for arresting and trying him, for keeping him in prison, for food and clothes for him and his family.

In the United States alcohol is held responsible for four-fifths of the anti-social propensities that render necessary the huge system of police, courts, jails, prisons and reformatories, for about two-fifths of the inability to earn a living that fills the almshouses, and for about one-fourth of the inadequate equipment that renders necessary help by charity organizations. These figures are based on exhaustive investigations made by the State of Massachusetts.

The following tables show how the abstainer pays the bills for the non-abstainer. Vineland, Conn., went "dry" in 1873, while New Britain went "wet."

	Vineland	New Britain
Saloons	0	80
Cost of paupers	\$224	\$8,500
Cost of police	75	7,500
Cost of liquor sold	0	319,000
Habitual drinkers	27	497

COST OF POOR SUPPORT PER CAPITA, 1901

Quincy (dry)	Chicopee (wet)	Newburyport (wet)
56 cents	\$1.22	\$1.77
Brocton, Mass.	Dry, 1897	Wet, 1898
Arrests for drunkenness . . .	435	1627
Arrests for assaults	44	77

Those who do not drink pay the taxes to support the paupers and the police, whose main time is spent in taking care of people who drink. Each year America spends over a billion dollars in drink,— a billion dollars that leaves nothing behind it but crime, insanity, disease and degeneration. A. M. Boies in his "Science of Penology" shows that two-thirds of the cost of crime in the United States is due to alcohol. Records kept by criminal courts in a Massachusetts County show that eighty-six out of every one hundred cases that come before them are of actual drunkenness or of crimes committed under the influence of drink.

No one intends to be a drinker when he begins to drink. When he takes his first glass he does not intend to acquire the habit. But the habit fixes itself through the acts. Boys and men say "I know when to stop. I shall stop when I want to." Yes, but they do not want to stop when the habit is fixed, or if they do the habit is too strong. It is the first glass that must be refused. When that is refused there is no danger. (See HABIT.)

The stories of Lincoln, Grant, Jackson and Marion may be used to combat the idea that it is a sign of cowardice to refuse to drink or smoke. The boy or man who refuses, instead of being despised, is generally applauded, for the crowd are always ready to follow the lead of the truly courageous; and "I will not" and "No" are the signs always of courage. To yield to the crowd for fear of sneers and ridicule reveals the coward. (See SELF-CONTROL and COURAGE.) Moreover, such is the change in public sentiment, they will have plenty of company. Count von Hoesler, one of the ablest officers in the German army, has recently issued a strong protest against the use of liquors by officers or men. Lord Roberts, General Kitchener, the Japanese officers, all are opposed to

liquor. Sweden uses only one-fifth and Finland only one-tenth as much as they did. England has decreased her amount by one-tenth, seeing, perhaps, some connection between her one million paupers, a liquor drinking nation, and Japan's twenty five thousand paupers, a tea drinking nation of the same population.

If the mental picture of himself at the bar drinking has such impelling power over the drunkard as Professor James thinks, there may be inhibitory force in a distasteful picture. This is the basis of the mental suggestion method, now growing in favor for the prevention and cure of bad habits. For instance, the drinker is requested to picture, at the moment of swallowing a glass of whiskey, something disagreeable in connection with it—a starving mother and children at home waiting for the drunken father. A bad habit is usually based on the idea that pleasure is derived from it. The horrible mental picture destroys that idea, and exerts an inhibitory force, that is said to cure completely those who try the method. It may well be used with boys to prevent the first glass of liquor and the first cigarette. They should be urged to think, when the first glass is offered, of the shambling, blear-eyed, maudlin, dirty, ragged drunkard they have seen stumbling along followed by hooting boys; when the first cigar is proffered, of a cuspidor, how disgusting it looks and smells, befouled with cigar stubs and tobacco juice; and when the temptation of the first cigarette is presented, of the picture in *Success Magazine* referred to under Cigarettes. The school boards should be asked to have the whole series enlarged, or, at least, the last stage, the cigarette fiend.

The financial side should be frequently presented by such problems as these: Suppose you are earning \$45 or \$60 a month, cigars at ten cents a day form what

part of it? Liquor at twenty cents a day? The pocket book sense well developed exerts a strong inhibitory force.

Quotations, Stories

What ye drink in liquor that shall your children vomit.
To stunt a puppy feed liquor; to lose a race drink moderately; to freeze to death drink habitually.

He who has drunk will drink.

More men are drowned in the bowl than in the sea.

—*Ger. Proverb.*

When the wine is in, the wit is out.

—*Italian, French and Spanish Proverb.*

Wine is a turn-coat, first a friend, then an enemy.

Wine carries no rudder.—*Latin Proverb.*

Grape juice kills more than grape shot.

You have heard of the snake in the grass,

My boy,

Of the terrible snake in the grass;

Man's deadliest foe

Is the venomous snake in the glass,

Alas!

The venomous snake in the glass.

—*John G. Saxe.*

All things are sold at a fair price except liquor, the price of which is man himself.

MR. LINCOLN

On one occasion when political celebrities had called upon Mr. Lincoln at his home, some of his friends who felt that Springfield had been highly honored by the nomination, sent several baskets of wine to Mr. Lincoln's house. He returned them, however, thanking them for their kindness.—*Selected.*

When he was in business at New Salem his partner

insisted that they should sell liquors on the plea that it would draw business. Mr. Lincoln retired from the partnership rather than sell liquors.—*Methodist Review*.

One time among a number of his young associates who knew his temperance principles and had determined to break his resolution not to imbibe, he was challenged to try to lift a barrel of whiskey and take a drink out of the bung-hole. Lincoln accepted the challenge, lifted the barrel above his head, took a mouthful of the liquor and then set the barrel down on the ground. At once the shout was raised, "Well, Abe, you've taken a drink of liquor for once in your life and broken your pledge." But the sentence was scarcely completed before he spat the liquor out of his mouth and quietly said, "And I have not done so now."—*Methodist Review*.

In 1846 Lincoln spoke at a mass temperance meeting at a small village near Springfield, Ill. At the close of his speech he offered to the multitude, which his fame as a speaker had drawn, the following pledge which he had drawn for himself:

"Whereas, the use of alcoholic liquors as a beverage is productive of pauperism, degradation and crime, and believing it our duty to discourage that which produces more evil than good, we therefore pledge ourselves to abstain from the use of intoxicating liquors as a beverage."

In 1903 a temperance movement was begun at Oberlin, Ohio, with Lincoln as its model. It is called the Lincoln League, the pledge used being the one above. It plans to carry out his idea and to save the country as much as possible from the alcoholism that has degraded so many foreign nations. The League holds its annual meeting on Lincoln's birthday.

ADMIRAL FARRAGUT

When I was ten years old I was with my father on board a man-of-war. I had some habits that I thought

made a man of me. I could swear like an old salt, could drink as stiff a glass of grog as if I had doubled Cape Horn, and could smoke like a locomotive. I was great at cards and fond of gaming in every shape. At the close of dinner one day my father turned everybody out of the cabin, locked the door and said to me, "David, what do you mean to be?"

"I mean to follow the sea."

"Follow the sea! Yes, to be a poor, miserable, drunken sailor before the mast, be kicked and cuffed about the world, and die in some fever hospital in a foreign clime."

"No," said I, "I'll tread the quarter-deck, and command as you do."

"No, David, no boy ever trod the quarter-deck with such principles as you have and such habits as you exhibit. You'll have to change the whole course of your life if you ever become a man."

My father left me and went on deck. I was stunned with the rebuke and overwhelmed with mortification. "A poor, miserable, drunken sailor before the mast! Be kicked and cuffed about the world and die in some fever hospital! That's my fate, is it? I'll change my life and change it at once. I will never utter another oath, I will never drink another drop, I will never gamble." I have kept those three vows to this hour. That act was the turning point in my destiny.

GENERAL MARION

In 1780, before the siege of Charleston began, General Marion was invited to a "stag party." After dinner the host arose and said, "Gentlemen, I have a few bottles left of the old '32 and in that wine I propose a toast—'Health and happiness to the defender of Fort Moultrie.' Are you all charged?" Every eye was centered on Marion, whose temperance principles and habits were well known

to all. The General merely touched his glass to his lips. Cries were heard of "Bumpers all!" "Heel-taps!" "No retreat!" There was a rush for the door, which the host locked and threw the key into the street. "Gentlemen," he cried, "by the law of good fellowship no man leaves this room until all the liquor is drunk." Marion knew that this meant a regular carousal and, as they were aware of his dislike to such scenes, probably thought that they intended to play a trick upon him; so he ran to a window, from which he leaped, lighting on the ground with a broken ankle.

THE WORK OF ALCOHOL

Alcohol regularly applied to a thrifty farmer's stomach will remove boards from his fences, let cattle into his crop, kill his fruit trees, mortgage his farm, sow his fields with thistles and weeds, take paint off the buildings, break glass in the windows and fill with rags, remove gloss from clothes, polish from manners, bring sorrow and disgrace upon his family, and lead him to the grave.

HOW HE OBTAINED MONEY TO START IN BUSINESS

A young man came to a wealthy man one day and asked for a loan to aid him in starting in business.

"Do you drink?" asked the man.

"Once in a while."

"Stop it. Stop it for a year and then come and see me."

The young man broke off the habit at once and at the end of the year came to see the gentleman again.

"Do you smoke?" asked the successful man.

"Now and then."

"Stop it. Stop it for a year and then come and see me."

The young man went away and became master of the habit. It took him some time, but he finally worried through the year and presented himself again.

"Do you chew?"

"Yes, I do," was the desperate reply.

"Stop it. Stop it for a year and then come and see me."

The young man stopped chewing but he never went back. When asked by his friends why he did not he replied, "He'd have told me that now I had stopped drinking and smoking and chewing I must have enough to start myself in business, *and I have.*"—*American Boy.*

HOW SALOONS MIGHT ADVERTISE

Wanted—100 boys for new customers. Most of our old customers are rapidly dropping out.

Ten committed suicide last week.

Twenty are in jail—eight are in the chain-gang.

Fifteen were sent to the poorhouse—one was hanged.

Three were sent to the insane asylum.

Most of the balance ain't worth fooling with—they've got no money.

We are just obliged to have new customers—fresh young blood.

Or we will have to shut up shop.

Don't make any difference whose boy you are—we need you. You will be welcome.

If you once get started with us we guarantee to hold you. Our goods are sure.

Come early—stay late.

THE SALOON.

OUR BOYS

The following extract is from the speech of one of the officers of the Ohio State Liquor League:

"It will appear from the facts, gentlemen, that the success of our business is dependent largely upon the creation of an appetite for drink. Men who drink liquor will die, like others, and if there is no new appetite created our counters will be empty, as will be our money

drawers. Our children will go hungry, or we must change our business to something more remunerative. The open field for the creation of this appetite is among the boys. After men are grown and their habits are formed they rarely change in this regard. It will be needful, therefore, that missionary work be done among the boys, and I make the suggestion, gentlemen, that nickels expended in treats to the boys now will return in dollars to your tills after the appetites have been formed. Above all things, create appetites."

Here is the full diabolism of the saloon set forth in plain, ungarnished terms that make a man's blood course more quickly; and, further, it makes it mighty hard for fatherhood to continue patient and temperate in thought and utterance on this temperance question.

STORY OF A BUSHEL OF CORN

The distiller of a bushel of corn makes four gallons of whisky.

These four gallons retail at.....	\$16.40
The farmer gets about (according to year).....	.30
Uncle Sam gets.....	4.40
The drayman gets.....	.15
The retailer gets.....	7.00
The man who drinks it gets.....	Drunk
His wife gets a.....	Broken Heart
His children get.....	Rags and Hunger

A MAN AND HIS WIFE

Soon after marriage a woman found that her husband, a small store-keeper, was resorting pretty frequently to the saloons. So she asked him to give her the equivalent each day of what he spent there. Although deeply mortified and grieved that his wife should take to drink,

he agreed to do so. His habit grew upon him until his business began to suffer from neglect. Finally, at about the end of the fourth year, he told his wife that he was on the verge of bankruptcy—told her in great grief, for his failure had roused him to a vivid realization that his drinking was the cause. His wife went into another room and returned with a safe, which she opened and disclosed to his astonished eyes the money which he had given her those five years for liquor, which now amounted to a large sum, sufficient, indeed, to save him from bankruptcy.

CIGARETTES

Of the use of tobacco there need be little said here. As long as there is such a difference of opinion among experts on the subject, and because the children see scores of men whom they and the world honor, with the smoking habit, it weakens influence to dwell upon evils which the child feels sure are exaggerated. But it can be shown that he who smokes pays in some way. An Annapolis professor says that he can tell a smoker by his inability to draw a straight line. The coaches of athletic teams prohibit its use. Dr. Seaver, the Director of Physical Culture at Yale, made investigations and kept the records for nine years of the users and non-users of tobacco. His records show that the smokers who entered Yale were fifteen months older than the non-smokers, that their lungs held five cubic inches less air, that they were one-third inch shorter, and that out of every hundred who took high rank in scholarship only five were smokers the other ninety-five being non-smokers. The non-smokers gained 10 per cent more in weight, twenty-four per cent more in height, twenty-six per cent more in girth of chest and twenty-seven per cent more in lung capacity. With arguments drawn from Dr. Seaver's re-

searches, the Japanese Parliament, in 1900, prohibited the smoking of tobacco, with heavy penalties attached, by minors under twenty. In Germany no one under sixteen is allowed to smoke. Much should be made of the enslavement of the habit. A man habituated to the use of tobacco is most unhappy, miserable and irritable when deprived of it. He is not his own master. He is a slave to a weed. (See HABIT and SELF-CONTROL.)

But no reserve need be shown in handling the subject of cigarettes. The *New York Medical Journal* says that nicotine is one of the most powerful of nerve poisons, and enumerates certain symptoms that manifest themselves when the nerves are under the continuous influence of nicotine:

Rapid heart action, rush of blood to head and dizziness.

Palpitation and pain in heart.

No appetite in the morning, tongue coated and acid dyspepsia after eating.

Diseases of mouth and throat, and nasal catarrh.

Eyesight affected.

Craving for stimulants.

Because of its interference with appetite and digestion the food is not properly assimilated, cellular activity is checked, and the growth and development of the body seriously checked. The white corpuscles are affected and the body cannot resist disease. Nicotine creates a strong craving for drink. The hot smoke tends to make mouth and throat dry and creates a peculiar sinking sensation in the stomach. The boy takes liquor to wet his throat. But the sinking sensation demands stronger stimulants and recourse is had to cocaine and morphine. One of its striking effects is seen in the early lowering of the moral tone, the boy deceiving those nearest and dearest to him in his endeavor to hide the habit. Recent statements from the University of Michigan, Yale

College, Union College, and Northwestern University, show that the habit seriously interferes with scholarship.

Dr. Kellogg of Battle Creek, Michigan, removed the nicotine from one cigar, made a solution of it in two or three teaspoons of water and injected it into a frog. The frog died instantly. O. S. Marden tells of a chemist who tried this experiment on a cat, injecting the solution of nicotine under the skin. It went into convulsions and died in fifteen minutes. He adds that dogs have been killed with a single drop of nicotine. Some children will probably say that no one ever dies from cigarette smoking. But they should be so familiar with the "war of the reds and the whites" that others will be able to answer that they die of other diseases, diseases not recognized as the result of chronic nicotine poisoning, because the white corpuscles are unable to fight. Smoking in any of its forms is the exciting cause of various neuroses, and always a fruitful source of local aneurism, by impairing the digestive circulation and laying the foundation for defective nutrition in various directions.

It is said that one-fifth of all the boys examined at the Naval Barracks at Washington are rejected on account of heart disease from smoking. Northwestern Academy will not receive cigarette smokers, nor one of the largest of the business colleges. Sixty-nine merchants of Detroit will not employ them; while in Chicago, Montgomery Ward, Marshall Field, and others refuse them. Many railroads reject them. Magistrate Crane of New York says: "Ninety nine out of one hundred boys between the ages of ten and seventeen who come before me charged with crime have fingers discolored by yellow cigarettes." "The probable course of a boy," he continues, "is this: 1—cigarettes, 2—beer and liquors, 3—craps and petty gambling, 4—horse-racing, gambling on a bigger scale, 5—larceny, 6—state prison."

The cost of smoking should be computed in many different ways through the grades and always transformed into real property. For instance: two seven cent cigars a day for twenty years cost \$4,269, compounded annually at six per cent interest. Most smokers spend twice that amount on themselves. This would pay for a good home, a fine library, several trips abroad or extensive traveling at home, college education for two or three persons, several years of support in case of illness, or afford capital sufficient to start a business.

The pictures of the different stages of cigarette smokers from the May number of *Success Magazine*, 1906, enlarged by the school board, should be shown. Attention should be fastened on the last one in the terrible series and the boys urged to think of that one when tempted to smoke a cigarette—the vacant expression, the shambling gait, the weak mouth, the trembling fingers. (See above.)

The lack of energy, of self-originating force, the lowered vitality and the weakening of the will are the points to be emphasized. The world belongs to the energetic. The question is not one merely of talents and equipment, but also of energy, and energy depends upon vitality. The successful scholars, artists, authors, teachers, merchants, managers, professional men, have been men of indefatigable energy. Gladstone, "Kit North," Huet, the famous Bishop of Avranches, Arnold of Rugby, are a few of those that may be cited. The example that will most appeal to them, however, is that of Roosevelt always buried in toil, mastering some new language, studying some new problem, or vindicating his views with his pen, never exhausted by the drudgery of his office. Another favorite is Napier, the conqueror of Scinde at sixty years of age, who said on that toilsome march across a waterless desert to the stronghold of Emaun Ghur: "I feel a spring in me that defies all difficulties. A too easy chair is the

rack for me." "Avoid everything that lowers vitality," should be the war cry in all health lessons.

Quotations and Stories

A boy who smokes cigarettes simply hangs out a sign: "I have more brains than I need and this is the easiest way to get rid of them."—*Marden*.

Boys who smoke cigarettes are like wormy apples that drop long before their time. They rarely make failures in after life, because they rarely have any after life. The boy who begins smoking cigarettes before his fifteenth year never enters the life of the world. When others are taking hold of the world's work he is concerned with the sexton and undertaker.—*David Starr Jordan, President of Leland Stanford University*.

WENT UP IN SMOKE

A father was showing his son the evils of the habit of smoking. Finally he took out three one dollar bills, twisted them, lighted them and commenced to smoke. "Why, father," cried the startled boy, "what are you doing?" "Just what you are doing, my son."

ROBERT FITZSIMMONS' RULES OF ADVICE TO BOYS

Good health the first essential and this can be attained by the following rules:

Don't drink.

Don't smoke.

Don't chew.

Get all the sleep you can.

Get all the pure fresh air you can.

Eat wholesome food.

THE TWINS AND THEIR CIGARS

Two brothers, twins, were still in the grammar grades when one of them formed the habit of smoking. The other attempted in vain to dissuade his brother from

forming the habit. Finally he said, "Well, you tell me each day how much you spend on cigars, will you?" The smoker said, "I will promise you never to smoke more than two five cent cigars a day. That surely is not very much." After they left school they went into business together in their small town. When they were nearly thirty five they talked about taking a trip around the world, but the one said that he could not afford it and that he could not see how his brother could. The brother then brought out his Cigar Account Book, as he called it, which showed that he had \$1,377 in the bank from the cigars he had not smoked in the twenty years, and their compounded interest. The one brother took his trip, the other did not.

INSANE FROM CIGARETTES

In St. Louis in October, 1908, according to the newspapers, a man sent to the hospital observation ward his seventeen-year old boy who was suffering from a species of insanity due wholly or in part to cigarette smoking. For four years he had exhibited a weak mind, and for three weeks before being sent to the hospital, he was palpably unbalanced mentally. His ailment was diagnosed as juvenile dementia. Though seventeen years old and almost grown physically, the boy's mentality was reduced to that of a child six or seven years old. The boy admitted, when questioned as to the yellow stains on his fingers, that he had smoked cigarettes, about two packs a day, for five years. As there are twenty in a pack he had consumed between fifty and seventy thousand.

Law and Penalty.—The inexorableness of moral and physical law—the law of laws that penalty follows law-breaking and falls not merely upon the law-breaker—should be emphasized, and that the falling of that penalty upon descendants and society renders the moral obliga-

tion to obey law still more imperative. The intense injustice of breaking law for pleasure and letting others pay the bill in weakness and suffering should be shown: the injustice of social vice when the descendants and society must pay a large part of the penalty in enfeebled constitutions, inherited vicious traits, and social infection; the injustice of drinking and cigarette smoking when the family must pay in disgrace and shame and predisposition to disease, and society must pay in courts, prisons and asylums; the injustice of violating the laws of healthy living when society must pay the penalty through bacterial infection. That man does not live to himself alone, that he is his brother's keeper, that he must do as he would be done by even in matter of personal habits, that society is a unit which suffers if any part suffers, should be iterated and reiterated.

The case of the Jukes affords a telling example of the falling of the penalty upon descendants and society. Two criminals married and the entire record of their descendants is one of pauperism, crime, imbecility, and insanity. Among the descendants are three hundred professional paupers, four hundred physically wrecked by their wickedness, sixty habitual thieves, one hundred and thirty convicted criminals and seven murderers. Only twenty out of the twelve hundred descendants learned a trade and ten of them learned it in state prison. The cost to the state in money alone is incalculable.

The family of Jonathan Edwards affords a striking contrast. His father was a minister and his mother the daughter of a minister. Among his descendants are three hundred college graduates, fourteen college presidents, more than one hundred college professors, more than one hundred lawyers, thirty judges, sixty physicians, and more than one hundred clergymen and theological professors. (See LAW OF CASUALTY in MISCELLANEOUS).

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